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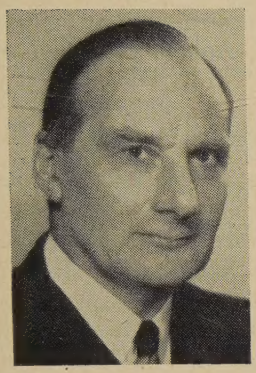
The Pulpit

A Journal of Contemporary Preaching



Henry P. Van Dusen:

CHRISTIAN CERTITUDE

Page 4

James W. Clarke 7 Beyond Fundamentalism

James K. Hempstead 10 Breaking Old Ties

J. R. Brokhoff 12 Let's Have Less Religion

William T. Vandever 15 Faith in the Pilot

Henry Kuizenga 16 Words and Actions

Karl E. Olson 18 Christians and Strikes

JOHN R. SCOTFORD 2 PASTORS AND PREACHERS

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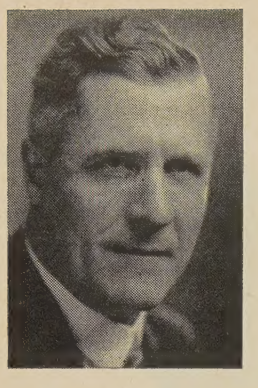

By John R. Scotford

ONLY PASTORS SHOULD

RANDOM preaching is on the decline. The University of Chicago chapel has reduced its ration of visiting celebrities to one a month, using local talent for the other Sundays. The Chicago Sunday Evening Club continues, but similar organizations in other communities have long since folded up. Visiting preachers are playing a declining role in our schools and colleges. The best way to empty a pastorless church is to have a different man in the pulpit every Sunday. The more we know about psychology, the more pathetic becomes the candidating sermon. Despite their burrs and their unction, imported dignitaries from Scotland and England no longer inspire American congregations with holy awe. This undoubtedly works in reverse. Five times we have gone to Canada for a month of summer preaching, and on four of these occasions we came away with a sense of defeat. The random, unrelated sermon just doesn't work any more.

A Transformed Art

Fundamentally this is due to a change in the role of all public speech. The human voice, locally applied, was the original means of mass communication. As the printing press accelerated its speed and spawned a larger product, it took over the job of disseminating facts and ideas, but lacked the power of the living voice to stir the emotions. Then came the radio, and the vast army of lyceum and chautauqua lecturers folded their tents and disappeared almost over night. Listening to a raucus radio is far easier than straining one's attention to catch the words of a laboring speaker. It now appears that political oratory is likely to be transferred from the back platform of trains and vast armories to the television screen. The reason is that the people can see and hear a speaker far better via television.

Yet public speech is not a lost art, but rather a transformed one. Among the surprises of the last presidential campaign was the effectiveness of Estes Kefauver's handshaking, cracker-barrel approach to the voters of New Hampshire. H went where the people were, and they loved i Intimacy is the secret of successful public utte ance today. To be heard one must get to the me and women in the audience in a personal wa The effectiveness of any talk can be measured b the speaker's awareness of where he is in spac and time, and of his consciousness of who it that he is talking to.

Reaching the People

For many years the writer has been an itine ant persuader of churches, and he has learned se eral things. To romp into a town without lookin the place over is a bit like making love to a gi without asking her name. Florid introductio reciting the speaker's alleged achievements are a abomination, and do far more harm than good— but the more people he has shaken hands wit before he speaks, the better will he be listened t A Saturday night informal session with the lea ers of a church will double the effectiveness of an Sunday morning presentation. A speaker succeed as he makes a real contact with his listeners.

Applying this to sermons, the emphasis ha shifted from a message from God to a message t the people. This does not mean that God has bee bowed out. It does mean that people are increas ingly skeptical of divine truths which have n apparent relation to their lives. Unction and po derosity are no longer accepted at face value. I is not sufficient that the preacher speak for God he must also speak to the people in terms whic they understand.

A Dying Art

For forty years at least the seminaries hav been exhorting their students to preach expositor sermons, possibly so as to discourage them fro inflicting long-suffering congregations too exclu sively with their own pet ideas. Charles E. Jeffer son in his prime could take a brief passage o Scripture and make it live unforgettably, but hi art appears to have died with him. Over the year we have heard few expository sermons, and mos of those were pretty bad. Whatever may be tru of the English and the Scotch, the American peo ple will not flock to the churches just to hear th Bible expounded. They crave something far mor intimate.

JOHN R. SCOTFORD, former editor of Advance *and editorial secretary of Congregational mission boards, has held pastorates in four states and traveled extensively in South America. This author of six volumes makes his Mount Vernon, New York, home the headquarters for a counseling service on church architectural problems.*

Pastoring and Preaching Belong Together

PREACH

We believe that today preaching should be the primary prerogative of the pastor. There is a place, although a rather small one, for visiting firemen in the pulpit. They can introduce a congregation to areas of need beyond the horizon of the minister; they can say some things which he cannot say but which need to be said. Yet the fact remains that people are persons, and that they respond best to one whom they know personally and who knows them.

One of the most hopeful developments in the church life of today is the new emphasis upon pastoral work. Gone is the minister who wandered over the country making speeches during the week, turning up on Sunday to preach before he went on to the next place. Going is the species of divine who considers it beneath his dignity to push a doorbell—unless he has been invited to dinner. Ability to share in the lives of his people is the first mark of a successful pastor.

Pastoral Work Is First

In a sense good preaching is a by-product of true pastoral work. This does not mean that a minister should regale his listeners with the matrimonial difficulties of his flock, which we have heard one eminent divine actually do. The pulpit is not the place for public counseling. What it does mean is that a minister should find much of the inspiration for his preaching in the agonies and the aspirations which he has shared with his people. Homiletically his concern is with life's underlying purposes. Only a pastor who is truly one of the people can speak of such things in a way which they will heed and follow.

In this personalized preaching the minister should use the full resources of the Christian faith. A theology which is worth anything is an interpretation of life. The wise preacher uses its insights to illuminate the problems of his people. Through it he relates God to human life. So also with the Scriptures. Here is a vast store of very human experience. The man who really knows his Bible can find in its pages the prototype of the situation with which he had to deal last Wednesday, and it is both more tactful and more effective to preach about Hosea and Gomer than to give an even well-veiled presentation of the troubles of the Smith family. The important point is that the understanding of the theologian and the religious experience of the Bible worthies be focused directly on the lives of the real people who sit in the pews on Sunday morning. When this is done, something happens.

New Developments

Here we have the explanation of one of the interesting developments of the day—the growth of great churches whose ministers have no particular distinction as pulpiteers. An analysis of men who have been successful in establishing new churches shows that they are free from eccentricities, that they work hard, that they know where they are going, and that they talk sense. Actually such ministers get much further than did the pulpit orators of yesteryear. What is more to the point, the ministry is becoming a calling in which men of reasonable ability and abundant application can make their mark even though they lack unusual homiletical gifts.

A significant by-product of this trend toward personalized preaching is the delight ministers are finding in multiple services. They are discovering that they can actually do more religiously with two congregations of 250 than with one of 500, while those who are preaching three times on Sunday are lyrical about the satisfaction of preaching to 50 people at eight o'clock in the morning!

Intimacy rather than impressiveness is the secret of great preaching. Only a pastor who knows and loves his people can really climb this mountain.

Life Eternal

HOW can ye speak of death?
'Tis but of seasons that one knows,
And hard to tell which is the spring of life.
A tree will stand in silence
When winter comes,
But burst forth glowingly in new array
When sleep is o'er.
Would then the tree of heaven offer less?

What then is life—what death?
Behind the door of yesteryear
A part was played, a song was sung;
A haunting melody may sound again
Through night and day. Yea, night shuts softly
Doors that must be closed,
New days bring tasks far greater still—
Thus night and day are there to bless.

There is but life!
For conscious being sings forevermore—
In changing garment meets a day,
And chooses night to put a garb away.
A picture painted and erased.
The perfect man, in robes of light,
Illumines path where other feet must pass,
And keepeth watch in loving tenderness.

FRANZISKA RAABE PARKINSON.

Yesterday, Today and Forever

By Henry P. Van Dusen

Grace to you and peace from him who is and who was and who is to come. Revelation 1:4.
Jesus Christ is the same yesterday and today and for ever. Hebrews 13:8.

CHRISTIANITY was born into a world electric with fervent expectation—expectation of an early end of the present evil age. Among devout Jews that false hope took the form of mistaken conceptions of the Messiah, as a conquering warrior or a supernatural vice-regent—conceptions which Jesus was compelled to disavow throughout his life.

The first Christians were children of their times. Many were infected by the powerful appeal of the misguided anticipation. Almost without exception they lived from day to day, went about their tasks in the world, and preached the "good news" of Christ in confident certainty that Jesus would shortly reappear—almost surely during their lifetimes—to terminate the tragic times in which they dwelt and by a mighty miracle bring in his Kingdom with power.

But year followed year, and years lengthened into decades. The first followers of Jesus, who had been so sure that they would outlive the world and welcome their Lord reappearing on clouds of glory, aged and died. Christ did *not* come. The very foundations of their faith seemed threatened. The Christian church confronted its first—and perhaps its most threatening—crisis.

As we look back upon those critical days, we can see that there were *three alternative ways* in which these first Christians might have met this staggering disappointment. In fact some among them had recourse to *each* of the three ways.

Future Expectations

1. Many focused their imaginations doggedly upon the future, with feverish and extravagant forecast. The book of Revelation voices that expectation, concluding with an assertion and plea for Jesus' immediate advent: "He who testifies t these things says, 'Surely I am coming soon Amen. Come, Lord Jesus!" This way led nowher As C. H. Dodd has said: "This line of developmen led into a blind alley. In the second century it stream of thought ran out into the barren sand of millenarianism, which in the end was disavowe by the church."

But we do well to remind ourselves that God refutation of this hope through the failure of his tory to fulfill it did not succeed in silencing it. I every Christian century it has captured some minds, and not merely the feeblest or least well balanced. To mention but two of the most power ful: Augustine and Luther each, at some point i his career, was firmly convinced that the evil ag in which he dwelt could not outlast his lifetime Christ would surely return to terminate history It is in that historic perspective that we should view the resurgence of this outlook in our own day.

Past, Future, Present

2. Others were moved to turn their thought back from the uncertain future, and even the disappointing present, toward the past. They fe their spirits upon recollections of what Jesus ha said and done and been while he had accompanie them in the flesh. Possibly it is to this mood tha we owe, in no small measure, our Gospel record of Jesus' life.

3. But there was a third response to disappointed hope. Paul is its principal spokesman Whether his final message was direct reaction conscious or unconscious, to the disproof of hi confidence in Christ's soon return which loome so prominently in his earlier letters, or whethe it was the inevitable bodying forth of the presen experience which possessed him with ever-deepening meaning, we cannot be sure. We do know tha in his later letters mention of Christ's retur fades into relative insignificance. Its place at th heart of his faith is taken by glad assertion o the living presence of Christ as the surest realit of his existence here and now. "For me to live i Christ!"

Thus we see that the faith of the early Chris tians spoke of Christ's coming among them i three tenses—*past, future* and *present.*

The *first* alone—concentration upon recollec tions of Jesus' earthly life—tended to cloth

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HENRY P. Van DUSEN, president of Union Theological Seminary in New York since 1945, has been chairman of the advisory commission for the main theme of the Evanston assembly of the World Council of Churches. In this sermon he expounds his contention that expectation of a supernatural incursion into history is (1) a continuation of false messianic expectation rejected by Jesus himself and (2) a denial of what God has been teaching in and about history, as well as of the central meaning with respect to history of the Incarnation. Dr. Van Dusen studied in Edinburgh after graduating from Union, and returned to his American alma mater in 1926 as a faculty member. Since then the energetic theologian-administrator has written or helped edit a score of books. His contribution to American church life was featured in the April 19 issue of Time.

Christian experience with the fading glow of reminiscence, without present vitality and kindling fire. It might beget inertia and inactivity.

The *second* alone—focusing hope wholly upon some future miracle—tended to consume its holders in ecstatic and futile expectation, drawing their attention from immediate realities of faith and urgent responsibilities of life. It issued in disillusion, or even more frantic prediction.

The *third* alone—enjoyment of the immediate presence of Christ—might encourage excited and shallow enthusiasm, lacking historic roots or enduring effectiveness.

It was left to the brooding minds of the writers of the Gospel of John and the Letter to the Hebrews to rise to the larger vision and comprehension, to unite all three tenses of Christian experience and to affirm One "who is and . . . was and . . . is to come." "Jesus Christ . . . the same yesterday and today and for ever."

The relevance of all this for our day is obvious. Once again speculation regarding the return of Christ has assumed a dominant voice in Christian discussion, as it always has in times of threatening crisis in the world's life and of devastating despair over the outlook for human history. It is the Christ who is to come who is central in contemporary Christian debate.

Historic Antecedents

But we see our current situation in perspective only as we recognize its historic antecedents among the first Christians and also recall that all three moods have persisted through the whole of Christian history into our own day. Always, and still, Christians tend to speak of the presence of Christ, and of his power upon them, in one of three tenses—past, future or present.

For many, Christian faith is mainly a religion of recollection. This is especially prevalent among Christians of middle life and beyond. Their religion tends to be a reverie of recollection, a pensive glance toward a dimly fading sunset. Their memories turn back over and over again to some event or events now long gone: a childhood simplicity and certainty of faith; a vivid and compelling conversation in adolescent years; an enlistment in Christ's service in the daring days of youth; the remembrance of a first fine careless rapture. "Those were the times of my truest Christian experience," they insist. "*Then* God was real to me. *Then* prayer meant everything to me. *Then* I knew Christ as Companion and Savior." But no more. The effort of faith now is to recall and reclaim realities of experience out of an ever-receding past.

In our moments of truer apprehension, we know well that this should not be. God is not the God of the dead, but of the living. It is of the very essence of faith that he who came to us, who spoke to us, who dwelt with us, so vividly, so surely in those bygone days, is no less alive and at work in this living present, ever eager to open to our spirits—today and tomorrow and beyond tomorrow's tomorrow—pathways of spiritual discovery heretofore untrodden, riches of Christian experience beyond anything we have ever previously known or dreamed. Less than that assurance is, in all truth, atheism—denial of the Living God whom our faith affirms.

A Living God

But this is a practical atheism—the religion of recollection—of which not only individual Christians are all too often guilty. It is the supreme apostasy of the Christian church. In every age, and in our own also, there are always those who fix their eyes longingly upon first century Christianity. Their ideal and hope for the contemporary church is that it rediscover and recapture the temper and vitality of the early Christians. "Back to first century Christianity" is their cry.

That, too, is a form of atheism. More particularly, it is a denial of the Holy Spirit, the living, potent Spirit of Christ, who accompanies his church through all the ages of its pilgrimage, ever ready to lead it into new and fuller truth. The God of Christian faith is a *Living* God. He intends for Christ's church in the 20th century other and different gifts, at least in part, than for the earliest church. He holds for it other plans. And he expects from it new and even greater achievements appropriate to the days in which he has placed it.

For others, again, in every age, Christianity is a religion of anticipation. It speaks not primarily of what God has done—certainly not of what he is doing or is prepared to do—but of what he will do in some undated future. It knows the Christ who was and is to come again, but not the Christ who is.

The Search

By a strange paradox, the religion of anticipation has spoken in our time in two voices—radically contrasted, indeed vehemently contradictory, and yet in their premises strangely akin: alike in fastening attention upon the future to the disregard of present tasks and responsibilities, alike in their expectation of what God *will* do, their neglect of the potent availability of God here and now, their denial of his present regnancy in and over history.

If one were seeking a single phrase to characterize the type of Christian attitude which has been widely prevalent in the modern period, the attitude from which we are in such sharp reaction just now, it might well be "The Religion of Anticipation."

Its most nearly characteristic word has been "quest." It has invited men to a common search for truth, for God. It has hovered forever on the brink of new things, great discoveries. It was

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always just on the point of developing a new synthesis in theology—a thought-transforming, epoch-making synthesis. It stood always on the very doorsill of a new social order; it was just about to perfect the building of the Kingdom of God. Its fingers were perennially just about to lay hold on some new spiritual discovery which, like the pocketbook small boys place on the pavement on April Fool's Day, forever eluded its grasp. It was always "not quite," but "just about to be" something. Indeed, its adherents were always just about to be saved.

Unchristian Outlook

Now practical minds grow weary, if not distrustful, of year-by-year prophecies, however sincere, of what is *going* to happen but is never quite realized. This is a voice with a strangely familiar accent. In life we are constantly meeting those who are always just about to make a fortune, just about to perfect a wonderful new invention, just about to recover their financial feet. One learns to be a trifle skeptical. A kindly world calls them chronic business failures. Society classifies them as incurable mendicants. Well, there is a touch of incurable mendicancy about the religion of anticipation.

But the more serious charge is that this whole outlook is far from Christian. Think how the Gospels would require to be revised to bring them into conformity with this attitude. For the point of Jesus' story of the diligent woman was not merely that she persisted in her search, but that she actually found the lost coin. And of that other woman, a widow, not merely that she beat her knuckles raw on the unyielding door, but that she actually aroused the judge and obtained justice. The religion of anticipation would need to revise the stories to picture the tireless women—sweeping, sweeping, sweeping; knocking, knocking, knocking, through the timeless aeons of eternity. While the revised version of the famous pearl merchant would portray him, somewhat like an inexperienced tourist, moving from market to market, forever pursuing with undiscouraged hopefulness the ever-illusive pearl of great price.

Certainties of Faith

We have been delivered from the worst aberrations of that type of interpretation. But not from its underlying falsity. The Christian message of today which stands in sharpest contrast, which is most violent in condemnation, which bids fair to replace it, is infected with the very disease it professes to cure. The tense of its proclamation is, likewise, future, not present. Not perhaps tomorrow or the day after tomorrow, but at some undated "end of history" is the fulfillment of Christian hope for history promised. The mood of its proclamation is conditional, not declaratory: what God may do for us rather than what he has done and is doing. About it there is a strained, hectic note of expectation, not certainty. Faith is the "assurance of things *hoped* for," but never the "*conviction* of things not seen."

No; the authentic note of living Christian faith is neither recollection nor anticipation. It is *affirmation*. It speaks, most naturally, not in the past tense, not in the future, but in the present. Its most characteristic word is not "I seek," but "I have found"; not "I hope," but "I know."

So, likewise, with respect to Christ's meaning for men. He is not simply one who lived a life of matchless faith 1900 years ago. He is certainly not mainly one who will return in some distant future. Rather he is above all a living Presence among us and within us here and now. Let two very modern contemporaries voice that affirmation. One, a woman and a writer of distinction—Winifred Kirkland—says:

> I did not choose this Presence in my life. In many ways, existence would be easier without it. If it were not for that incessant, ironic comment in my ear, it would be a simple matter to accept herd opinion, either religious or secular. Does that Presence make for quiet in the soul or disquiet? One thing only I know, Jesus is for me an unavoidable and constant challenge.

The other, a man and a physician, one of the most revered servants of mankind in this century—Sir Wilfred Grenfell—writes:

> Faith came to me with the vision of Christ still alive in this world today. . . . Christ means to me a living personality today who moves about in this world, and who gives us strength and power as we endure by seeing him who is invisible only to our fallible and finite human eyes; just as any other good comrade helps one to be brave and do the right thing.

An unusually sensitive Christian, commenting upon the testimony of young men and women who had lately come into a vital experience of Christ through one of the well-known movements of today, said that what struck him most was that these young folk were recounting not what had happened on a hill outside Jerusalem 1900 years ago, but what had occurred on a hill outside their own home town day before yesterday.

Vision of a Kingdom

Yet even that is not quite all that needs to be said. Even Christian affirmation is not wholly complete or without dangers. For the religious soul, even the most earnest and sincere, is notoriously subject to self-deception. How shall we be sure that the vision which captures its allegiance with such glowing splendor is not the figment of its own imagining rather than a divine illumination? How shall we know that the ardor which directs its endeavors so confidently is really the power of God, and not rather the overflowing energies of ambition and self-expression? How shall we be certain that the voice which speaks so definitely to its inmost certainty is truly the Word of God?

To these queries and misgivings, Christian faith has a clear and sure reply: The *vision* with which God illumines our imaginations now is unmistakably of a piece—not identical, but of a piece—with the picture of the Kingdom of God unforgetably set before men with matchless imagery of parable and vivid saying by Jesus in Galilee long ago.

Likewise, when we turn our thoughts toward the future and seek to penetrate its unfathomable uncertainties, especially in these dark days of hazardous and foreboding prospects, Christians do look toward the future with high and confident expectation. But only because they have already discovered the priceless pearl, because they already possess here and now the true secret of tomorrow's promise: "I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to me."

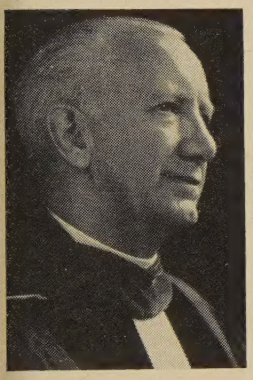
The authentic Christian expectation is not one which seeks to reach out far, far ahead—overleaping the intervening years or centuries or millenia—to lay secure hands upon some "far-off divine event"; but one which moves forward fearlessly, confidently, into an immediate future, awaiting the ever-ready return of the ever-adequate Christ. It looks at once ahead and up, onward and upward, knowing that "tomorrow and tomorrow and tomorrow" God promises to those who trust him all that they have a right to desire, far more than they are entitled to expect, such good things as pass man's comprehension: the gift, in this immediate tomorrow, of the living, potent Christ.

Finally, if Christ should come again in one specific event of history, it is altogether improbable that his coming would be along the lines of a supernatural intervention, a fulfillment of the expectation which he so decisively rejected at his first coming in Jesus of Nazareth. On the contrary, Christians may expect that he would come again, as he came in the days of his flesh, in the power of humility and utter fidelity, as he continued to come to those who so looked for him through all the centuries, as he is now—the most certain reality in this world of shadows and shams. Studdert Kennedy is probably right:

> Then shall he come, with meekness for his glory;
> God in a workman's jacket as before;
> Living again the eternal Gospel story;
> Sweeping the shavings from his workshop floor.

In *that* perspective we can join our voices with that of the writer of Revelation: "Come, Lord Jesus."

So the fullest Christian certitude dwells neither in memory nor in expectation nor in immediate experience alone, but in all three. It speaks in three tenses, and in all three at once, of "him who is and . . . was and . . . is to come." This is its word: Christ lived, Christ lives, Christ shall live for ever more.



The Fundamentals Beyond Fundamentalism

Christian Fundamentalists

By James W. Clarke

"Man shall not live by bread alone, but by every word that proceeds from the mouth of God."
Matthew 4:4.

WE need to challenge and examine words frequently used. In our religious vocabulary, for instance, one of the most mouth-filling ones is "fundamentalist." There is grandeur and force in it, but unfortunately its meaning has been completely misconstrued and misused. Webster defines "fundamental" as "that which pertains to the foundation or basis—that which is essential." Now what is fundamental in Christianity? The question immediately arouses debate, for what may be essential in the view of one person may not be essential in the view of another. We must find one whose authority is such that the debate is settled and no denial dare be made. To whom can we go? The answer is clear. To him who is the founder of the faith. What was fundamental to Jesus Christ should certainly be fundamental to all his followers.

As Jesus looked out on the life of his time, what did he see? He saw that life was being interpreted in terms of the physical and immediate. The important things to persons were money, power and pleasure. In religion there was such degeneration that forms, ceremonies, robes and ornaments had replaced the inner values of faith. In government the power of the state was not upheld by the good will and loyalty of the people, but by the sternness of the law, supported by the swords and spears of the Roman legions. The body of mankind was vitally alive, but its soul was slowly, surely dying. The coliseum and the circus were the centers of culture. The spiritual values were in eclipse.

Jesus took an opposite position. He said that material values were not fundamental; that life must be interpreted not in terms of the seen and sensed, but of the unseen and spiritual. Man could

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JAMES W. CLARKE, pastor of Second Presbyterian Church, St. Louis, for the past ten years, precedes his Sunday morning church services by a half-hour radio-television service under the auspices of the metropolitan church federation. A native of Scotland, Dr. Clarke began his ministry in the mission fields of western Canada before completing his education at McGill University and Presbyterian College in Montreal. He came to the United States in 1941 when he joined the faculty of Presbyterian Theological Seminary, Chicago.

not live by bread alone. He spoke of persons, not as high grade animals, but as sons of God, and declared that the significant things were not food, clothes, money, pleasure and power, but faith, hope, patience, prayer, service to others, obedience to duty and worship of God. These constituted the superior values, and alone were worthy of man's sonship and dignity. So the first great fundamental to Jesus was a spiritual interpretation of life. Is it our first fundamental?

On Materialism

If we are honest we know the difficulty of an affirmative answer. While professing to be disciples of Christ we crave for and over-esteem things. The word is not only too much *with* us, it is too much *within* us. Joseph Fort Newton in *The New Preaching* declares, "An obsessive externality besets us, subduing the soul, if not actually submerging it under the sheer weight and mass and medley of things. If Emerson could say in his quiet day that 'things are in the saddle and ride mankind,' it is ten times truer today, when luxuries have become necessities and life is littered and cluttered."

To us the material things are so real and attractive, so solid and present. Money can be jingled in our pockets; the crackle of the dollar bills can be heard. Land can be lifted, and its rich black dirt sifted through our fingers. Food and drink titilate the palate and warm the stomach. The spiritual values suffer by contrast. God, to the average one of us, is but a name, and no man has seen him at any time. The most powerful telescope has never brought him into view. The longest arm has never been able to touch the hem of his garment. The most sensitive nerve has never experienced him. We can understand the plaintive cry of Luther, "My God, art thou dead?" Faith, hope, love and truth are so intangible. We can neither see them, touch or taste them. They are displayed in no window, lie upon no counter, walk up no street. No one has ever shaken them by the hand, worn them on the wrist or deposited them in the bank.

Standards of Success

Yet the material values which we delight in have their limitations. Money, lands, clothes, food and drink seem so real, but not one of them can provide us with peace of mind; not one of them can endow us with moral power; not one of them can bestow upon us genuine happiness. When the inevitable trials of life come, when sorrow smites and misunderstanding clouds our relationships, they have no sustaining power. In our highest moments we realize that the invisibilities are the realities, and the intangibles are the permanancies. It sounds foolish, but a dream wears longer than a block of granite. The things that sustain the world are not factories, railroads, warships, armies and money, but the invisible things of faith, hope, truth and duty. Material success provides a temporary gratification, but it can turn to dust over night. Its satisfactions are too shallowly rooted and too easily torn up.

How sad is the thought that so many of us will have but a collection of things to show for the journey through life. So many of us are rushing after the "realities," and in doing so are losing "Reality"—the thing which makes life life indeed. Of us, as of a prominent American statesman, it can be said: "He was without mysticism, without fancy. In the dim reaches of his soul there were no lonely beaches where the ocean of infinity sent its rolling surf." Rudyard Kipling, in a commencement address to the students of McGill University, Montreal, spoke of life's values and warned against money, position and glory. "Some day," he declared, "you will meet a man who cares for none of these things. Then you will know how poor you are."

Two of the most notable people in the 19th century were Cecil Rhodes and David Livingstone. Rhodes made millions exploiting South Africa's gold and diamond mines and was largely the cause of the First Boer War. He died almost unbelievably rich, but he died with the lament on his lips, "So little done, so much to do." He was notoriously an unhappy man. Livingstone was a weaver, and of a poor family. However, Moffatt, the great missionary to the Africans gave him a vision when he said, "Come to Africa, and I will show you the smoke of 10,000 villages where the gospel of Christ has never been preached." Livingstone went to Africa and carried the gospel to tribes who had never heard it. He became the champion of the blacks and fought fiercely the Arabian slave traffic. He was also the discoverer of the source of the Nile. He died in loneliness and poverty. Which was the more successful—Rhodes, the man who believed in material values, or Livingstone, the man who believed in spiritual values?

Spiritual Interpretation

The future of the world, beyond any question, is dependent upon the acquisition by it of the spiritual interpretation of life. Charles A. Lindbergh, in an address last January to the Institute of Aeronautical Sciences, said, "I think we are in danger of confusing problems of long-term and of short-term survival. Short-term survival may depend on the knowledge of the nuclear physicists and the performance of supersonic aircraft, but long-term survival depends alone on the character of man." Could the issue be put more plainly?

A bitter war is being waged as to the relative values of communism and democracy. Let us ask ourselves what is the core of the conflict between these two ideologies. Sift out the secondary differences and it narrows down to the one issue, "What is the ultimate meaning of life?" Communism has a low and poor view of life and man. Life to it is a temporary thing, and man a temporary being, who is born, eats, drinks, sleeps, procreates, fits into a plan provided by a few master minds, does what he is told, dies and is buried. He is without soul or self-volition, and therefore without dignity. His whole life is concerned with things. He is taught that in the final analysis he is but a high-

grade animal, that all moral standards are relative to the plans of communism, that honesty is one thing today and another tomorrow, that friendship can be switched over night, that truth is desirable only if it is desirable for communism, and that treachery and lying are good things only if they are good for communism.

Ultimate Reality

Democracy is rooted in the Judaic-Christian tradition, which exalts both life and man. To it life is not transient, so man is not a temporary being whose existence is brought to an abrupt and permanent halt by the grave. Eternity is within him. He is not a means to such ends as the upbuilding of a totalitarian state, the extension of an empire; not a pawn to be shoved around. He does not exist for the state; the state exists for him. To the true democrat, liberty is more important than a job, amusements and security. Also, moral standards are abiding. Truth, honor and loyalty are permanent, unchanging values. In a nutshell: communism declares that ultimate reality lies in matter; democracy declares ultimate reality lies in spirit.

The fundamental thing to Jesus was that men should spiritually interpret life. This is a hard doctrine for our day and generation, which places such emphasis upon the sensory values. That philosopher of searching insight, Berdyaev, in *The End of Our Time*, gives us a flashlight of our day. "When man broke away from the spiritual moorings of his life, he tore himself from the depths and went to the surface, and he has become more and more superficial. When man lost the spiritual center of being, he lost his own at the same time."

A contemporary preacher declares that the phrase "Get off the earth" is usually one of disdain or derision, but in a deep sense we must "get off the earth" in our thinking and acting if life itself is to be saved, for material values by inevitable logic will destroy us as men and women if they are permitted to do their ultimate work in us. If life is to be life indeed, and we are to be true to our God-given natures, we must take our directions and compulsions, not from the prudence and sensory standards of the earth, but from another world, from heaven, from the will of God. We must "get off the earth" into the law of heaven.

True Values

We must have a spiritual interpretation of life, must refuse to kneel before things, must begin to think on and see clearly what are the true values. When we say, "So and So is worth a million dollars," we are offering an insult to God's highest creation. All that may mean is that a man has managed to get a million dollars, while he may not be worth to God and the community a single thin dime. "Making good" is usually little concerned with goodness. "Standard of living" has usually practically nothing to do with any real standard or any real living.

We may well meditate upon the statement of the Episcopal Church House of Bishops of January 1951: "The immediate and obvious enemy of Western civilizaion is Russian communism, but the deepest enemy is the godless materialism which bred the illusions and cynicism of communism and weakens us now from within. Beneath much of our own life there are assumptions which must be fought by every member of the church, for they are part of the enemy we face."

How many of us have fallen under the spell of these false and dangerous assumptions? It is time for us to lift our eyes from the earth and things, and dedicate ourselves to the spiritual values by which the soul of man lives. Without a spiritual interpretation of life, our scientific progress will become a menace, our social security a mockery, our economic law a farce, and our government a miserable poker game among would-be dictators, men of low degree and conscienceless pressure groups. We need to remember the word of Jesus Christ and live by it: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Then we shall be genuine fundamentalists.

Prayer for All Laborers

By O. Walter Wagner

Executive Director, Metropolitan Church Federation of Greater St. Louis

O ETERNAL God, Father of all mankind, may the time not be distant when labor's long, bitter, heart-breaking struggle for economic security, for democratic rights, for basic brotherhood, for health and happiness, may flower forth in a society that puts a song in the souls of men. Grant that out of the long years of battling and bargaining there may come at long last a new appreciation for all who use their hands and heads and hearts for the common good.

May each of us in his own vocation communicate to all segments of our society the noble roll of the long line of laborers. Make us articulate in our appreciation for our democracy and our daily bread. Help us to keep before the minds of men that back of our food art thou and the farmers, the dairymen, the draymen and the delivery men; that back of our homes art thou and the masons, the carpenters, the bricklayers; that back of our fuel art thou and the miners and mechanics, and that back of every commodity art thou, the Creator, and man, the craftsman.

Make us proud of our place in public life that we may add decency and dignity to all of life. Working with thee, O God, may we never tire of the struggle to win the minds and hearts and hands of men for a world of brotherhood, peace and plenty.

This is our prayer, O God. Grant that we may labor at it faithfully. Amen.

*Delivered in St. Louis at the opening session of the International convention of the American Federation of Labor.

Breaking Old Ties

By James K. Hempstead

Acts 16:1-5; Timothy 1:1-7.

SOME nineteen centuries ago a young man, Timothy, was leaving home for the first time. He left his native Lystra behind as he joined Paul to undertake a missionary journey through the Mediterranean world. It was not an easy thing for Timothy to leave his parents, his friends and the city of his childhood and youth. The future loomed so uncertainly before him that he could not lock his heart against a few fears. A person does not break old ties without considerable emotion, even when he knows that they must be broken. But once he broke the ties, Timothy immediately proceeded to make new ones. And his life achieved a measure of distinction it might never have enjoyed had he stayed behind in Lystra doing the same old things in the same old way. Let us therefore examine the elements in Timothy's experience that enabled him to make and break these ties with such notable success. Perhaps they will serve as guideposts for us.

For one thing, Timothy could act with wise judgment because *he was blessed by a good background.* The life that he lived prior to his departure from Lystra so influenced his attitudes and ways of thinking that he was in position to decide wisely in making and breaking ties. The atmosphere in which he was reared played no little part in determining the general trend of his thinking in moments of significant dicision. He came from a good family, from good stock. Paul recalls with pleasure the outstanding qualities in the life of Timothy's mother and grandmother, qualities which were transmitted to him.

Family Heritage

Timothy grew to young manhood in surroundings that were profoundly influenced by worthy family traditions. High principles and noble ideals were part of the diet on which his spirit was nourished. As far back as Timothy could remember he had been subject to religious influences. Mention is made of the "faith that dwelt first in your grandmother Lois and your mother Eunice." This spiritual tone did much to give direction to Timothy's life.

Having come from a good family of religious people. Timothy himself became firmly grounded in a sincere faith. Paul's impression was that the young man's faith was like a warm glow which could be fanned into a brightly burning flame. Within Timothy were those spiritual qualities which make for certainty, courage and conviction. His background was the best, and when he broke with the past it was only natural that he should make strong, new ties with the future.

Is it claiming too much to say that you young people about to begin your careers in college are in a situation that parallels Timothy's in many respects? Most of you have come from religious families. You have within yourselves some vestiges of faith or you would not be here in this service of worship. You would have chosen rather to have slept late, to have eaten a leisurely breakfast, and then to have settled down with the Sunday newspapers.

A Great Calling

Because of the pressure of your past you are here, seeking once more the guidance and strength of your church. You cannot help breaking many old ties as you approach the new experiences of college and university life. But, like Timothy, you can make the necessary choices under the guidance of those principles and ideals which have been part of your home life.

Timothy possessed something more than a good family background. *He was likewise empowered by a great purpose.* He could cast off from the old shores and leave behind him his family and friends because there were great goals in front of him—goals which he could never reach without loosing the moorings. He knew which stars to follow.

For one thing, Timothy's joining himself to Paul's missionary band partook of the nature of a new job. He felt that it was his calling to go with the apostle as he tramped up and down the Mediterranean shores with the good news of Christ Jesus.

But it was more than a job. For Timothy it was a vocation, a high calling. It was the biggest, most important thing in the world. Timothy was able to leave Lystra without regrets or misgivings because he was identifying himself with a cause which he considered supremely worth while. He

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JAMES K. HEMPSTEAD is pastor of the First Christian Church (Disciples) at Centralia, Illinois. In preaching this go-to-college sermon to the young people of his Centralia congregation, he had in mind experiences at Ames, Iowa, from 1948 to 1952 when he was pastor of the First Christian Church and director of student foundations.

therefore joined Paul and marched out of the city with quickening step. Empowered by a great purpose and inspired by a high calling, he had the required incentives to break old ties and make new ones.

In a similar connection, a great number of young people today are also lifted high by great dreams as they continue their academic studies. They are preparing themselves for whatever contribution they can make toward the betterment of society. If your jobs can become in your minds more than meal tickets, if they can partake of the nature of high callings given to you by God, then you can exercise real discernment as you establish new ties.

Divine Fellowship

Blessed by a good background and empowered by a great purpose, Timothy successfully made the transition from the narrowing confines of his old home into the wide new world. He knew well what connections to make and which to sever, but he could never have accomplished what he set out to do had he not been sustained by a divine fellowship. As he approached those new experiences which are a necessary part of all growth, he did so with the knowledge that he did not stand alone. There was a vital connection with God which made him strong. This was a tie which nothing in all the world could sever—nothing except his own willfulness and disobedience.

He knew without question that wherever he went and whatever he might do he could lean on the everlasting arms. He knew that God was with him always. He repeatedly experienced the presence of the "Spirit of Truth" which Christ promised to his waiting followers that night in the Upper Room. This was the eternal, unbreakable tie which could not be severed.

The Christian Group

But Timothy also became part of a new family. He joined himself to Paul's company of Christians. He identified himself with those who were like-minded in matters of eternal importance. He became part of that early Christian fellowship and thus was strengthened by a mutual faith which not only sustained the individual but also gave power to the entire group. He learned that new ties must replace old ties. We cannot successfully maneuver ourselves at loose end. No connection is of greater importance than that which makes one a part of a Christian group.

Many of you this week are breaking old ties, great numbers of them. Consciously or unconsciously you are making new ones. The attitudes that you now form, the friends that you make, the causes with which you identify yourselves from the very beginning will be largely determinative of all your days, both in college and in the future. Whatever you do, remember that the church fellowship always stands ready to encircle you with arms of faith and to give you the guidance and support that you need.

WATERLESS WELLS

A Children's Sermon by Ralph Conover Lankler

First Presbyterian, Cortland, N. Y.

WATER is very important to life. We could not live without it any more than we could live without the sun or the air. In the cities, water is always available with the turn of a faucet. It comes from huge reservoirs.

In the country, it is different. There, each one has his own individual spring, well or water supply. The water is brought into the house by means of an electric pump or by carrying it in pails.

Unquestioning Acceptance

We don't usually think about the water supply as long as it is there to use. If we can have the water when we want it to drink or to wash, we take it for granted. We treat it as we do many of the other precious things in life—our health, our loved ones and friends, our churches and religion. We take them for granted, we don't realize how important they are, or how much we will miss them, until they are gone.

A man who lived in the country went out to his well to pump some water. He worked the pump up and down as he usually did, but it just squeaked and groaned. It didn't give any water. He took the lever off the top of the well and looked down to see the bottom of the pit. There wasn't any water—the well was dry. As you can imagine this was a very disappointing discovery because we all need water to live.

We may read in our Bible where Peter spoke of unfaithful Christians as being "waterless springs." He meant that Christians can disappoint you even as a dry well. You may go to them expecting to find the water of life, something that will refresh you and strengthen you, and you discover that they are dry—"waterless springs."

Living Water

Let us make certain that our lives are filled with the living water of which Jesus spoke when he talked with the woman by the well in Samaria: "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

Let's Have Less Religion!

By J. R. Brokhoff

If any one says, "I love God," and hates his brother, he is a liar. I John 4:20.

ONE New York church had a very attractive recreational program. It attracted youths from other churches through its swimming pool, bowling alleys and other athletic opportunities. When one lad's pastor learned of his going to this church of another denomination, he put pressure on the boy to return to his own church. Reluctantly he came back after explaining to his friends and the youth director why they would not see him again. He concluded his explanation with a question spoken in sadness and disgust, "Ain't religion hell?"

Yes, religion can be hell and can put people in hell. That happened to a rich man, Dives. He lived in a palace, wore the best clothing, and ate banquet-meals. At his palace gate there was a beggar in rags, undernourished from hunger, his body covered with sores. Never did Dives help. The dogs had more pity because they licked Lazarus' sores. Dives was a religious man. Usually a man in that class of society has a religion. When he landed in hell, his religion caused him to cry for deliverance, first for himself and then for his brothers. As in the words of the text, Dives would not hesitate to repeat, "I love God," but he hated all his fellowmen by being hard hearted. He had too much religion and too little morality. Perhaps it would have been better if Dives had had less religion.

How do we stand on this matter today? Would it be better if we had less religion? Today we are confronted with a paradox: religion in America is on the increase while morality is on the decrease.

A Religious Nation

In America religion is enjoying its best days. It is the golden age of the church. It has more members now than ever, for 59 per cent of the population belongs to the church. The church's membership increase is twice as large as the increase in population. In addition, the church in America has more money than ever. Congregational budgets are at their highest; members are contributing more than ever. New and beautiful churches are being built at a rate never before equalled. Further, our seminaries are filled to overflowing with young men preparing for the gospel ministry.

Religion is on the increase in our country. That can be seen in the general interest in religious subjects. The best-selling books of recent years have been those with a religious theme such as *The Robe, The Silver Chalice* and *A Man Called Peter.* Religious movies are most popular. This year twelve feature films on religious subjects are being produced in Hollywood. Americans continue to purchase the Bible. The American Bible Society reports a 147 per cent increase in the distribution of Bibles in the last few years. Nine and three-quarter million Bibles were distributed in our country last year.

Moral Decline

Our government is becoming more conscious of religion. A new stamp has been issued bearing for the first time the words, "In God We Trust." This stamp is to be used in sending letters abroad. It is to tell the world that we are a religious people. And not long ago President Eisenhower signed a bill changing the pledge of allegiance to the American flag to read, ". . . one nation *under God,* indivisible. . . ."

But paradoxically, America is experiencing a decline in morals. Do we need facts to substantiate this charge?

The FBI reports that in 1953 more than two million major crimes were committed, costing us 15 billion dollars. The rate of increase in crime is four times as great as the population increase. Each year 275,000 youths under age 18 appear before Juvenile Courts. Add to this political corruption in both high and low places, along with economic, social, and racial injustices, and we get only a glimpse of our moral condition.

The decrease in morality is proved by our modern breakdown in homes. This is important because the home is the basic unit of society. If our homes disintegrate, the security of our nation is at stake. The source of the breakup of our homes is in society's saturation with sex. This can easily be seen in our movies, popular novels and fashions. This abuse of sex was brought out recently by a leading church magazine in England. It made an appeal to America to do something about the mo-

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J. R. BROKHOFF became pastor of Atlanta's Lutheran Church of the Redeemer in 1945. Six years later when a new church was built, the congregation had doubled its membership. Author of several books and a popular religious emphasis speaker, Dr. Brokhoff has been active on religious radio committees and in 1951-52 was councilor of the United Lutheran Church to the National Lutheran Council.

rality of American GIs. It reported a trial in which an unwed mother was suing a GI for support of his child. In the course of the trial, the woman's lawyer pointed out this was not an isolated case, but there were thousands of such unclaimed and unsupported GI children in England. And these boys come from Christian America where religion is booming.

In 1940 one in every six marriages failed, but today the rate has increased to one in every four. Think for a moment what this means. One-fourth of all marriages, day after day, are disintegrating. Children are without parents. The foundation of our country is being undermined. And yet we seem to be taking the situation for granted. Divorce and remarriage are common among us.

Religion and Morality

There is our paradox: more religion and less morality. Do you think God is pleased with this condition? Is he happy about our religious prosperity? We can be sure he is not, because the same situation existed in the day of Amos. This was God's message through Amos to the people of that day:

> "I hate, I despise your feasts,
> and I take no delight in your solemn assemblies.
> . . . . . .
> Take away from me the noise of your songs;
> to the melody of your harps I will not listen.
> But let justice roll down like waters,
> and righteousness like an everflowing stream."

We see, therefore, that we can have too much of the wrong type of religion. What kind of religion is the wrong kind? For one thing, it is a religion that is content to be a religion in and for itself. It has its own little world and rejoices in it. This religious world consists of comfortable churches, theological discussions, liturgical exactness and sweet fellowship among the Christian elite.

Outward Appearances

This type of religion can be seen in the individual. He thinks all he needs do is formally accept the tenets of religion and subscribe to the creeds of the church. If his name is on the roll and if he attends occasionally and sends in a little money now and then, he is sure that his soul's salvation is secure. That is far from the truth. Religion is not a formal, external organization, but a personal, inner, spiritual relationship with Christ. Church membership, attendance and stewardship never saved a soul; only a true and living faith in Christ can save a man.

The church as a whole, either as a congregation or a denomination, can consider itself as a religion in and for itself. This leads to sanctimonious snobbishness and denominational exclusiveness. Such a church feels there is no other true Christian outside its own organization, that it has all seats reserved in heaven. This arrogance was revealed by a delegate who was opposed to a church merger when he said, "Of course, they want to unite with us because we are a Cadillac church."

What is the consequence of this formal, lifeless, professional kind of religion? People turn away from it in disgust. Prime Minister Nehru at the dedication of a public building watched as the Hindu priest went through many ceremonies and enacted many ablutions. Finally Nehru, in disgust, pushed aside the priest and walked off saying, "I have had enough of this business."

This professional, religion-in-itself religion kills the spirit of the Lord of the church. Never forget who it really was who killed Jesus. Not the cruel Roman soldiers. Not the godless, crude ruffians. But the religious leaders of the day. The Pharisees, scribes and Sadducees plotted his death. The chief priest, the leader of their religious forces, explained, "It was expedient that one man should die for the people." When you look at the cross, be reminded that the religious people —people who made long prayers, who knew their Bible better than we—crucified Jesus. Today's religious people who are smug in their religion, proud of their faith, and exclusive in their associations, are actually killing the spirit of the church's Founder.

Social Passion

We can have too much religion, moreover, when we have a religion that has lost its social passion. It is so easy for us to live in a higher world of religion and be satisfied to stay there. We have our Bibles, our prayers, our beautiful churches, our delightful Christian fellowship. What more do we want? What we do want is to go down into the valley of human need and get our hands dirty with the work of service or our clothes torn with the struggles against evil.

This applies to the individual Christian. In spite of millions of Christian individuals, evil is on a rampage. Is it because we are doing nothing about it? The best way for evil to win is for good people to do nothing. As someone said, the trouble is not with the wolfishness of the wolves but with the sheepishness of the sheep. The vice of Christians is not doing evil but permitting it. It is so hard to understand why Christian individuals keep silent in the face of a small, vociferous minority which is altogether wrong and negative.

The church as a whole today has lost its social passion. When it does, we have too much of the wrong type of religion. If you ever travel abroad in certain "Christian" countries, you will be shocked at the contrast between the wealth of the church and poverty of the people. Out of a small village will arise a lofty cathedral, and the church will be richly decorated. Its statues and paraments hold many precious jewels. At the same time the people around the church are in utmost misery of body. Why does not the church sell its jewels and give to the poor? Are not human values greater than material?

Because of this lack of social passion, men in disgust turn away from religion. For example, Karl Marx was baptized as a Lutheran in Germany. Why did he forsake the faith to write the bible of communism, *Das Kapital?* History reveals

that the church in Germany at Marx's time was nothing but an institution which approved whatever the state did. In Berlin there were 800,000 people, but the churches had seats for only 25,000. And these were never filled. People brought their children for baptism, as a matter of course. The children returned for confirmation. Then came marriage and finally death. The church was not a part of the people. It had no concern for the needs and problems of its people. Marx turned from the Christian religion for one of his own making which he claimed had a concern for peoples' needs.

The same was true with Stalin, who once prepared for the priesthood in the Russian Orthodox church. He turned away from a church which was identified with a corrupt state. Never did the church, at that time, protest against the abuses of the people: the Jewish massacre, the Siberian camps, the terrible poverty, the machines of torture, the killing of peasants who came to protest their condition. One thing we can be sure of—the scourge of communism in our world today is God's judgment upon a world with too much of the wrong kind of religion.

The Church as a Caboose

How do we fare today? Are we a church with a social passion? Consider the present highly controversial supreme court decision outlawing segregation in public schools. Now that the state through its supreme court has spoken, the church is getting brave to say that the decision is both democratic and Christian. Why did it not say so before? Was it because we did not have the courage? The supreme court in this case has proved to be the engine pulling the train of social progress. Now we of the church attach ourselves on the end of the train as a caboose. We cry: "We want on, too!" We have opened some of our denominational windows and we are waving our church flags and saying, "We are for progress, too! Segregation is unchristian and must go!" Because of such a belated action, many are criticizing the church as obsolete.

Well, that is one paradox: more religion and less morality. But we face a second paradox: *to have more morality we must have more religion.* That sounds contradictory, but it is not. When we talk about religion producing morality we mean true Christian religion. Religion does not, as Gladstone once wrote, spoil morality—not if it is true religion. You see, religion and morality are intertwined and inseparable. True religion is like a powerhouse where power is generated and sent out to the world to light homes and drive machines. It is the spring that produces the water that later becomes the river. It is this true religion that America needs so desperately today to check the falling morality.

What kind of a religion produces morality? It is a religion which yields personal character and integrity. How are men made good? Not by education, for with more schools than ever we have more juvenile crime than ever. Not by environment, because it has been proved that the change of location does not improve people's characters. Not by prison, because it is claimed that our jails never reformed one single person. The only force that can make men good is true religion. Religious faith produces works. If a man accepts Christ, he becomes so grateful for having his sins forgiven that he gives his life in loving obedience to the commands of Jesus.

Practical Religion

True religion will be one with a social consciousness, also. It will be a practical religion. America today is like Dives; we have more than enough of this world's goods. Our main problems are: where shall we park and how shall we reduce? Our food surplus has become a problem and at the same time the world is like Lazarus, poor and beggarly. Only one in ten has an income above $600 per year. One-half of the world's population has an annual income less than $100, two-thirds live on less than a subsistence level. Here is a supreme opportunity for Christian America to practice religion by sharing our abundance with the starving peoples of the world.

You may think this is an uncomfortable sermon. It is. If we now have a religion that permits us to be comfortable in this apocalyptic age, in these days of society's social sores, at a time when militant atheism is arising, then we have too much of the wrong kind of religion. When Dives called for help, God reminded him that when he was on earth he was comfortable and now is in torment, whereas Lazarus on earth was in discomfort but now is comforted. If we are comfortable on earth, we can expect to be uncomfortable in the world beyond. Accept, therefore, Christ's true religion of love of God and man and let it make you uncomfortable in a world full of problems and needs, because your religion has made you diligent in caring for the needs of men.

Pax Vobiscum

FRIEND, you have come to this church; leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the house of God and he is here.

Pray then to him who loves you and bids you welcome and awaits your greeting.

Give thanks for those who in past ages built this place to his glory and for those who, dying that we might live, have preserved for us our heritage.

Praise God for his gifts of beauty in painting and architecture, handicraft and music.

Ask that we who now live may build the spiritual fabric of the nation in truth, beauty and goodness and that as we draw near to the one Father through our Lord and Savior Jesus Christ we may draw nearer to one another in perfect brotherhood.

The Lord preserve thy going out and thy coming in.

[*From program for dedication of Faith United Church of Christ, Chicago, Royal V. Caldwell, Pastor.*]

Faith in the Pilot

By William T. Vandever

Oak Lane Baptist, Philadelphia

ONE morning on the plains outside of Denver I watched the finish of the second lap of a handicap race across the sky. The large passenger plane which had left New York at midnight came to rest on the field before me a few minutes after the sun had peeped over the eastern horizon. In a short while the plane arose for the last lap of the race and I was no longer a spectator but a participant on my first long flight. As though teasing the sun to come on, we flew toward it, then circled westward and upward toward the snow-covered Rocky mountains. There came to my mind the words of the Psalmist, "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me," and there settled over my mind a peace I had never known before.

The receding landscape beneath us presented a lovely scene. All the great works of engineers, builders, scientists and farmers looked like playthings which the eternal Father allows his children until they grow to the maturity of eternal life. From the vantage point of the skies the rough spots of the earth are smoothed out. The imperfections of man's works are blended into God's perfections to present a continuous panorama of variegated beauty. Before we had time to grasp the significance of what we had seen, we were over the snow-covered mountains and climbing over the continental divide.

New Outlook

Over the high Rockies we flew at an altitude of about four miles, and at that height, heaven and earth are one. Earth-borne mists blend sky and land. From high above the cruel, jagged mountains, the proud peaks looked like playthings under the scudding clouds, and there settled over my mind the peace of the eternal blue. I became aware that many of the things over which men contend on the earth are not very important.

Even amid such peace, in the twinkle of an eye, a cloud enveloped us in semi-darkness. The signal at the front of the plane flashed, "Fasten Your Seat Belts." Momentarily a question arose. Why the shadow, why the precaution? The question subsided unanswered when faith in our pilot overpowered any doubt. Had he not lifted us up for new visions of beauty and guided us thus far in safety? He knew the paths of the sky; he knew his ship; he knew the intricacies of the control panel; and before one had time to contemplate the victory of faith over doubt, the shadows had faded away and we were out in the sunlight again.

Flying above the clouds one gets a new view of earth's shadows—the sunny side. The clouds are beautiful from above. There is a scenic grandeur in their undulating billows of soft grayness. They are only drab and gloomy from beneath. The shadows of earth are caused by the interposition of clouds between the earth and sun. Our pilot had lifted us up through the shadows, through the clouds, into the pure sunlight above for a God's view of the shadows, and I found myself longing to understand more about God's view of the shadows which fall athwart the paths of men.

Over the Colorado river we dropped down to a low altitude for a guided tour of the Grand Canyon, God's studio, where for milleniums the Creator has spent his leisure painting and sculpturing. Our pilot made a hobby of studying the Grand Canyon country, and as we circled over the marvelous view he lectured to us over the public-address system.

'Bright as Day'

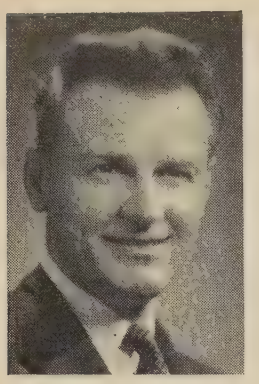
On the easterly flight home we traveled all night at a high altitude, above the clouds and the rainstorms—up where the stars are as clear as crystal. Another portion of the Psalm came to me:

> If I say, "Let only darkness cover me,
> and the light about me be night,"
> even the darkness is not dark to thee,
> the night is bright as the day;
> for darkness is as light with thee.

To our pilot the paths of the sky were as plain by night as by day.

Without sacrilege, I thought of another pilot—the Pilot of our eternal souls, even Jesus of Nazareth, who has also lifted us up for a new view of heaven and earth. He also has shown us God's view of earth's shadows and we know from him that all the darkness through which men stumble is caused by the interposition of man's sin between the sunlight of God's love and the homes of men. He gives us broad vistas of brotherhood and peace and lifts us up above the clouds for a glimpse of heaven.

From the altitude of Jesus' vision the struggles of men are small in comparison to eternal values. Did not Jesus once say, "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' . . . But seek first his kingdom and his righteousness, and all these things shall be yours"? He also knows the earth and the places where men live, their struggles, defeats and victories. He teaches us, as he lifts us up, that although there are dangers all about us, we can have peace if we have faith in him.



Words, Meanings And Actions

By Henry Kuizenga

"Why do you call me good?" Luke 18:19.

IT is more than a little surprising at first reading to see how brusquely Jesus handles some of his questioners. Here is a man who asks a very proper religious question: "Good Teacher, what shall I do to inherit eternal life?" Instead of answering the man's question directly as students always wish their professors would do, Jesus first replies with a rather sharp counter-question of his own, "Why do you call me good?"

This sharpness of Jesus suggests that he is tired of the hollow flattery of those who call him good and are not much interested in goodness itself nor in being themselves good. I think the man asked his question with emphasis on the word "teacher," thus: "Good *Teacher,* what shall I do to inherit eternal life?" Jesus, perceiving the man's trivial and superficial use of the word "good," abruptly switches the word-emphasis in the question. It is as though, with that terse question of his own, Jesus had said something like this: "A genuine interest in eternal life presupposes a genuine devotion to goodness. But if you are willing to identify me with the goodness that belongs to eternal life, then you must be willing to identify yourself with my cause and program."

Man of Good Repute

So Jesus deftly laid his finger on the trouble spot in the life of this man. To be sure he was playing the part of a good man.

He was no doubt a respectable, decent and even highly-esteemed citizen in his community, but with a soul hunger that kept him always not quite sure of the genuineness of his reputation, with a deep feeling of frustration that kept him always a little in doubt of his own worth whileness. With all his prestige and standing, he had a gnawing sense of uselessness that put him ever anxiously on the alert for some new angle he could play to make his life seem more interesting and bolster his sense of importance.

That is why he came to Jesus—not so much because he was attracted by Jesus' goodness, but because he had heard that Jesus was a clever man with shrewd and ready answers for all comers who was also known to have performed some first class miracles.

Now there are many ways in which we can use the word "good" superficially. We moderns, too, along with Jesus' questioner, often use the word "good" with no particular regard for God in whom all goodness rises. For example, sometimes when we use the word "good" we mean skillful. A good man for us, as often as not, means one who knows the tricks of his trade, one who is dextrous in the use of his instruments, or one who is ready with a smooth tongue to talk his way into or around any situation. We might even speak of a robber as a "good man with a safe."

Now if you use the word "good" that way when you speak of a teacher, what idea do you convey? I remember vividly a conversation I once had with one of the professors at the college where I used to be the dean of men. We were discussing one of "our boys" who was studying business. In this young man's way of thinking a good teacher was one who so well understood the law that he could unerringly indicate to his eager students all the loopholes which they, in a few short years after graduation, might use to make themselves wealthy.

Life's Little Theater

Jesus' questioner, and you and I, use the word "good" of Jesus as that ambitious young college man used it of a teacher. We "would see Jesus," says the old hymn. Yes, but why? Because he is good? Yes, and what is he good for? Ah, lots of things. He is good for giving you a fine reputation, for helping to maintain a respected standing in the community, even, as we sometimes suppose, for making it easy for us to get into heaven. The good Jesus is a sort of moral and spiritual handy-man whom no family can do without.

In this life we are all, I think, playing a part as in a drama. And Jesus makes good prop material. I am sure this questioner of Jesus found his way into the Gospel story because he is like many decent people in any age. We are all striving, in one role or another, to convey the idea that we amount to something considerable; we are all working hard at one role or another to impress somebody with our significance. And we imagine

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HENRY KUIZENGA is pastor of First Presbyterian Church at Ann Arbor, Michigan, where six to eight hundred students from the state university join townspeople in worship each Sunday. He holds the Ph.D. degree from Yale and theological degrees from Princeton Seminary. After New Jersey pastorates, he served as a chaplain in the Air Force for three years during World War II, and was dean of men and associate professor of Bible at Carroll College in Waukesha, Wisconsin, from 1947 to 1949.

that our success in this life depends on how well we manage to convince first ourselves and then those who know us that we are something which we really are not.

Are we not a little ridiculous in our various poses? Here is a "great public benefactor," there is a "fine upstanding citizen"; here is an "eminent statesman," there is a "worthy patriot"; here is a "promising businessman," there is a "young minister with a great future"; here is an "indefatigable church worker," there is a "great clubwoman." Do you recognize all these stereotypes?

By and by we get tired of the role in which we have cast ourselves, just as little girls at play soon weary of the names they give themselves. We run out of impressiveness. We cannot even fool ourselves any more. So we are likely to run to Jesus who has a reputation for helping people who are in a psychological jam; we run to Jesus for a new angle on our old game, a new characterization for our old act, a new costume for our old role. We run to Jesus when our show of greatness goes stale. When the deep hunger of our lives begins to mock at our pretense of goodness, we run to Jesus and we cry with more honesty than we realize, "Good teacher, what can I do to inherit eternal life?"

The Answer

Jesus offered something new to the man who came to him that day—something so new that the man would not have it. First Jesus said, "Well, my good fellow, you know God's laws: 'Do not commit adultery, do not kill, do not steal,' and so forth." The man answered, no doubt very archly, "Of course, I know the Law and have kept it all my life," no doubt implying, "Please don't give me that old line." Then Jesus said, "One thing you still lack. Sell all that you have and distribute to the poor; and come, follow me." That was too new. He wanted a new angle, not a new game; he wanted a new costume, not a new role; he wanted new rules to observe, not a new life. The story concludes, "When he heard this he became sad, for he was very rich." He became sad and Jesus became for him a disappointment.

Modern men and women who come to Jesus in the same mood as Jesus' questioner respond to Jesus' admonition about the laws of God in much the same way: "Oh yes, I've gone to church all my life, to Sunday school throughout my childhood. I know all the rules and I do all the proper things. But now it doesn't mean anything to me any more; it doesn't seem to give me the help I need." How often a pastor hears this!

Jesus has a new way for you, too. When he said to the man in our story, "Sell all that you have and come, follow me," he was pronouncing a universal principle. *Christ demands of you the surrender of anything which in your case hinders your commitment to God,* be it money, ambition or pleasure. You can go on your way then as that other man probably did and spend the rest of your life always looking for a new preacher with a new angle for your old game, a new author with a new title for your old story, a new prophet with a new line for your old act.

Jesus said there would always be many such teachers and prophets to approach with flattery and ask, "Good teacher, can you help me?" Many who, feeling flattered, will supply you with flattering answers and attentions. But do not be surprised when one day you hear again that sharp counter-question from the Master, "Why do you call me good when the only interest you have in goodness is the use you can make of it?" Which is so like another question Jesus one time asked, "Why do you call me 'Lord, Lord,' and not do what I tell you?"

Difficult Role

In other words if you are going to put on an act, make it a good one. I used to think that actors and actresses were being skittish when they refused to take a part offered them because it did not suit their personalities. But now it occurs to me that there may be some great actors who are justified in waiting for the one great role which will best help them to express the greatness within them. There is a cue for all of us. We must all play this life out. See that you play it in the way that will bring out the best in your life. Don't settle for any role except the one that will express the greatest qualities of your personality.

It must have been something like that in Paul's mind which made him say to the Roman Christians, "Put on the Lord Jesus Christ." It is not bad then to look for a role to play, to wish to be impressive and to make your life worth while. But play the real drama of life, and be content to play no role but that which Christ himself supplies. Again Paul says, "As many of you as were baptized into Christ have put on Christ." And elsewhere, as though to help you interpret this thrilling if difficult role, Paul says, "Put on . . . compassion, kindness, lowliness, meekness, and patience." That, my friends, is legitimate theater.

There is a hymn based on an ancient Spanish sonnet which will seal this thought for us:

My God I love thee; not because
I hope for heaven thereby,
Nor yet because who love thee not
Must die eternally.

Thou, O my Jesus, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

Then why, O blessed Jesus Christ,
Should I not love thee well?
Not for the hope of winning heaven,
Nor of escaping hell;

Not with the hope of gaining aught,
Not seeking a reward,
But as thyself hast lovéd me,
O ever-loving Lord!

E'en so I love thee, and will love,
And in thy praise will sing;
Solely because thou art my God,
And my eternal King.

A Christian Attitude Toward Strikes

By Karl E. Olson

HAVE you ever been caught in an earthquake, and realized the terrifying shock that comes when you can no longer trust even that most stable of all certainties, Mother Earth herself? If so you will recall the twin fears that flash through your mind like a bolt of lightning: Will my house stand? When will it end?

The entire lumbering region of the West Coast is caught up in something of this fear today. The economic foundation of our community, upon which we have learned to depend, is found no longer to be dependable. And in the minds of each of us are those same fears: Will we survive? When will it end?

The lumber strike now gripping our area affects every one of us. Many of you are employees of the mill or members of their families. You know far better than I the seriousness of our plight. But the strike also affects those of you who are merchants and storekeepers, businessmen and bankers. Railroading, construction and all segments of our economy are already feeling the shock. Every one of us will be affected to some extent.

Religion Involved

I have gathered, however, that many people are surprised to learn that the strike has become the concern of religion except as it affects the Sunday offering plate. Serious as this may be, it is the least of the reasons why religion has cause to be concerned. Churches have survived unemployment and depression for nineteen long centuries; and the present strike is not likely to put the organized church out of business.

No, the concern of religion for industrial relations is far deeper and more responsible than that. For industrial relations are simply one aspect of human relations, and human relations are God's business! That is an old concept, going back as far as we have human records.

It was over 3000 years ago that God became concerned over the plight of Hebrew workers on a forced labor project in Egypt. You will recall the account in Exodus 5, wherein Pharaoh ordered his foremen to withhold straw from the laborers making bricks, decreeing that the Hebrews should rustle up their own straw, yet maintain the same production as before. The record tells how God raised up Moses, charging him to relieve the injustice and suffering of the workmen, and to lead the workers and their families to freedom.

We find God's concern with employment and matters economic made evident again in the words of the prophets of social righteousness who lived 700 years before Christ. We find it implicit in much that Jesus taught. And we find it constantly down through the long centuries of Christian tradition.

Today all major religious faiths in America are increasingly conscious of their responsibility to God and their own people in this regard. Certainly a recent British prime minister was speaking through his Downing Street hat when he warned a group of Anglican bishops, meeting to consider conditions in the coal fields and the strike of thousands of miners, saying, "The coal strike is no more your business than the Athanasian Creed is the business of the coal operators!" We recognize today that he was wrong on both counts.

Personal Concern

If I speak with conviction and emphasis this morning it is because I want to share my fundamental belief that the harder a problem is to solve, the more imperative it is that we seek a Christian solution. My conviction that religious faith should guide us to make wise decisions in economic matters, including labor relations, is nothing recent. It goes back to dreary days of carrying mail, reading gas meters, washing dishes, felling trees, operating a saw, serving as a hospital orderly and working at humdrum labor in an office. It matured as I observed my manager-father attempting to be fair and just with his company's employees, deeply resenting their attempt to organize. It came to fruition in my latter days in seminary when I resolved to learn something about the technical aspects of labor and industry in order to speed that day when God's Kingdom should

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KARL E. OLSON, a Congregational minister serving the Federated Community Church of Alturas, California, and a staff member of the Modoc County Larger Parish, has been interested in industrial relations since his student days at the University of Michigan and Chicago Theological Seminary. Through this sermon, delivered June 27, and other more direct attempts at mediation in the West Coast lumber workers' strike, he reports that he has "at least brought the parties to a common table, but no common mind." He was formerly chairman of the Social Action Committee of the Northern California Congregational Conference.

find greater expression in plant, shop and office.

The Christian faith is not an escape from the problems of living. Rather it is that dynamo of power which God gives to enable us to live together in harmony and in love. However, I would assert that it is seldom if ever the duty of churches to make final judgments on companies or workers; to condemn or condone particular strikes; to place or withhold its seal of approval on specific contracts. But it *is* the God-given duty of churches to help their people form their own judgments, based not on selfish considerations, but on the eternal moral principles of God himself!

Specifically I ask you to join me in seeking the answers to three questions: What are the moral principles involved? What are the implications of these principles for industrial relations? And what religious resources are available to help us meet our problems?

Moral Principles

First we recall that everything comes from materials created not by ourselves but by God. The air we breathe, the water we use, the soil in which grow our crops of food and timber, the minerals we dig from the earth—all come from God. The Psalmist says, "The earth is the Lord's and the fulness thereof, the world and those who dwell therein."

From this there follows the principle that in a moral sense we are not outright owners of anything. We are trustees and stewards of all the property and wealth we control. Jesus implied this in many of his parables. A few years ago it was stated more exactly by Christian businessmen, labor leaders and farmers who had been called together from all denominations to consider the relation of the church to economic life. They said, "Property represents a trusteeship under God, and should be held subject to the needs of the community."

A third principle is that love is the way of life, the fundamental commandment of living. Jesus said, "Love one's neighbor as oneself." And again, "Whatever you wish that men would do to you, do so to them." Along with love we recognize God's demand that we practice justice and righteousness. The prophet Amos said: "Let justice roll down like waters, and righteousness like an ever-flowing stream." Micah put it most succinctly: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Practical Implications

A fifth principle is as old as time itself, that we are accountable for our brother's welfare. When the Lord inquired of Cain what had happened to his murdered brother, Cain posed the question for all time, "Am I my brother's keeper?" All eternity has answered Yes!

The last moral principle I would state is that while man is endowed with moral freedom, he is yet morally obligated to use that "responsibility in all spheres of human relations to widen the range of effectual freedom for all men." No freedom without responsibility!

These are some of the principles upon which we would base our judgments. But what are the implications, in a practical sense, of this religious and moral idealism?

First, can we not agree that the determining of conditions of employment is not the exclusive role of any one person or group? Rather it is a joint concern of management (singly or collectively), workers (individually or through a union), and the general public (through law and public opinion)? Father William J. Smith, a Jesuit expert on labor matters, stated his church's position: "Business is not the property of its owners; it is a society in which stockholders and employees are social partners and must work together." If this is true, then it would be a sin for management to say, "There can be no raise, nor any discussion of the matter"; and equally a sin for the union to say, "We will return to work only on our own terms of a 12½ cents an hour increase."

A second implication is that all partners in an enterprise are entitled to a fair return for their efforts with due regard for the rights of the public. There can be no production without capital, direction and labor. Each deserves its own reward.

Seeking a Fair Solution

The gimmick in this is a determination of what is "fair." This is often a technical and difficult matter. One consideration is obviously the relation of wages to the cost of living. There has been no increase in the scale in the past two years, and we know that the dollar buys less today than in 1952. On that score some increase would seem fair. But another important consideration is the state of the industry. If it has been making money, and the present prospect is for continued prosperity, then elementary logic asserts that labor should share in those profits. If, however, industry is losing money, then perhaps labor should be asked to help bear the losses in the form of wage cuts. In this area we are dealing with unknowns; and unless these facts are made public it is impossible to arrive at a fair solution.

We should also remember that a strike is seldom the result of unilateral action. Just as peaceful labor relations are the product of a joint meeting of minds and desire to cooperate, so a disruption is the result of lack of agreement; and it profits no one to treat it otherwise. A doctor will not get angry with a patient, but will seek to cure the causes of the illness; so it is imperative that we solve the industrial problem, not waste our energy getting angry with the disputants.

The fourth imperative is that human welfare dictates that a speedy solution should be arrived at. This is no occasion for dragging our heels. It is not like the train whose lateness did not matter for it was not going anywhere, anyway. If a solution can be arrived at today instead of tomorrow, it behooves the principals to work around the clock.

A final implication is that the strike calls for us to pool our resources, helping alleviate the suffering. Many workers live from hand to mouth and even a few days' loss of wages is a critical matter.

In facing our situation, may I suggest that we have resources at our disposal, religious resources if you will, which we may not have fully utilized.

Religious Resources

Have we loved our brother (including the fellow on the other side of the bargaining table) with *all* our heart and mind and strength? Have we even respected him? Until something approximating this climate prevails there can never be lasting labor peace—only an uneasy truce. And conversely, as we grow in this habit of love we will more easily find the solution of each problem which besets us.

Have we honestly taken this problem to God in thoughtful meditation and sincere prayer? This is a second valuable resource. God is not likely to work miracles just because we bend our knee; nor is he likely to sustain our desires completely if we just ask him to give us our own way. But if we have any knowledge of the Christian faith we know that when we pray sincerely that his Kingdom should come, his will be done, there is no predicting the power that may be unleashed.

And third, have we assumed with full faith and confidence that a solution can be found? "Faint heart ne'er won fair maiden," they say. Quitting never won a ball game. And lack of confidence never speeded the solution of an industrial conflict. We should have little patience with the idea that no resolving of the strike is speedily possible except on the basis of unconditional surrender.

Finally let us remember that a creative solution requires the efforts of all of us. You may recall the story of a stagecoach which had posted within it this sign, "When we get stuck first-class passengers will remain in their seats, second-class passengers will walk, third-class passengers will get out and push." If you will forgive the illusion, Jesus Christ got out and pushed! He did not just tell his listeners what to do. He went to his death in the supreme example of what we should do in life. God today is concerned with the owners and managers of the mill, and with each person who labors there. He is concerned for everyone who is dependent in any way upon its operation. Thus it is imperative for each of us, if we would be true to the faith that is ours, to cooperate in a creative way, seeking the solution to this dispute!

A Litany of Dedication

Prepared for the dedication of Faith United Church, Chicago

By Royal V. Caldwell

Minister: *In the name of the Father, and the Son, and the Holy Spirit, we dedicate this church to Christian worship.*

People: "God is spirit, and those who worship him must worship in spirit and truth."

Minister: *We dedicate this church to childhood.*

People: Then he took a little child and placed him in the midst of them, and putting his arms around him, said: "Whosoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me."

Minister: *We dedicate this church to the training of the children in faith and knowledge and to the summoning of youth to the life of service.*

People: "Remember also your Creator in the days of your youth."

Minister: *We dedicate this church to the cure of souls that doubt and to the persuasion of those that have not yet believed; to the comfort of the discouraged, the relief of the distressed, the consecration of the strong, the guidance of the bewildered, and the consolation of the dying; to the ennobling of this life and to confidence in the life eternal.*

People: "All souls are mine," said the Lord. "Truly, as you did it to one of the least of these my brethren, you did it to me."

Minister: *For young and old; for the hallowing of family life; for the cultivation of a truly Christian life in this church; for music, laughter, good will and fellowship; for the promotion of community spirit; for help to right thinking and true living;*

People: We dedicate this house.

Minister: *We dedicate this church as a sanctuary of prayer to all people.*

People: "Let him who is thirsty come, let him who desires take the water of life without price."

Minister: *We dedicate this church to good will.*

People: "Whatever you wish that men would do to you, do so to them."

Minister: *For the enlightenment of the mind, for the education of the conscience, for the salvation of the soul, for the perfecting of the whole being, body, mind and soul;*

People: We dedicate this house.

Minister: *We dedicate this church to the love and service of God and of our common humanity.*

People: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and your neighbor as yourself."

Minister: *We dedicate this church to peace among nations.*

People: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "Blessed are the peacemakers, for they shall be called sons of God."

Minister: *As a symbol of the church universal, whose cornerstone is Truth, whose doorway is Love, and whose roof is eternal Hope—*

People: We dedicate this house of God.

Minister: *In loving memory of those who have gone from us; with deep gratitude for all whose faith and consecrated gifts made this place possible; for all who shall worship here in the years to come—*

People: We dedicate this church in the name of Almighty God; Father, Son and Holy Spirit. Amen.

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Pulpit Patter

By Morton S. Enslin

Grandma's Attic

AT the moment my wife and I are involved in the task of moving. Since it is early July and we live in the Delaware River basin, the hottest area of the east, moving is a task which reminds me of a phrase redolent of my boyhood. In the Friday evening prayer meeting one of the elderly deacons was wont to make weekly reference to certain woes which he and presumably all God's especial elect were called on to endure, which woes were "of the nature to make women weep and strong men shudder." (Let no over-eager reader surmise that I am here hinting that the good deacon was the originator of this phrase; all I am saying is that the old boy regularly repeated it.) The old man said a mouthful; there are such tasks, and at the moment we are involved in one of them.

About the only consolation I can at this instant find is that by the time this column is read the work will be done, our new home—to which yesterday I personally carted 83 50-pound cartons of books and two cords of fireplace wood—will be settled, and we shall be reclining under our own vine and fig tree (which latter is a slightly over-poetic, but biblical sounding, reference to Cape Cod), with the whole job one of those horrid nightmares from which one delights to awake.

The only reason I wrote an instant ago "about the only consolation" and, for that matter, for writing in this vein at all (save that at the moment I can't think of any other subject to write on) is that we have learned our lesson regarding the folly of storing things of no value whatsoever but which "may come in handy sometime." We are Yankees and we hate to throw anything away. In consequence, every room, every closet, not to mention—heaven forbid—the attic, was bulging with articles which fell into but one or other of two categories: (1) they could be burned, (2) they could be toted downstairs (or heaved out a third-story window) and placed in containers for the trash man.

As I have stood in an adjoining field and kept blazing for the past six days a fire slightly reminiscent of the Valley of Hinnom, Paul's word about "burning" took on a new, if distinctly irregular, meaning. But in between times of adding fresh fuel to the flames and raking out the resulting detached hardware, I had plenty of time to think. During one of those sessions I remembered vaguely a paragraph sent me by a friend, also a theologian, who had received it from "a good revivalist" who was castigating him for his "leprous heresies."

So I started to search for the paragraph. Fortunately it was in my file—one of the few containers not yet shipped or weeded out—and I soon found it. It reads:

> I have a closet in the back of my mind. When I am faced with a difficulty which I know would trouble me if I let it, I wrap it up, tie it tight, seal the knots, put it on a shelf in the closet, lock the door, throw away the key and forget where I threw it. The name of that closet is *faith.*

Some of my more realistic readers may agree with me that the practice of throwing away the key each time a parcel is placed in a closet has its drawbacks as well as advantages. Such closets would have to be a good deal smaller than mine and far less tightly packed. But perhaps I am unduly rationalizing pure homiletic fervor and proving crassly literal.

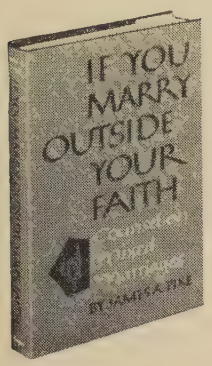
The point, if point there be, is that I have become convinced the hard way that such a procedure is folly writ large. Eventually the day of reckoning comes. Eventually you have to move and then the closets have to be emptied and the odds and ends disposed of. And when the time of accumulation is up in the decades, clearing out is no joke.

I still believe the Golden Rule an admirable tool. Hence I venture this hot July morning (when I should be out in Hinnom) to pass the word on to some of my brethren. Being in essence a preacher—let some of my doubting Thomas critics read—as I toted and burned things too good for anything except use, I saw in the burning pile a lesson for many of my fellow preachers and their congregations. As I read and listen to sermons, it appears to me that many of them evidence the fact that their producers live in theological houses bulging with material that should have been cleared out decades ago. For the moment it may not worry them any more than did my carefully treasured rugs, trunks, books, boxes, cloths—But why be specific? Call it *lares et penates* or *impedimenta* if you are of classical mind—it's still just junk or trash whatever tongue you use—but, oh boy, if you have to move, there comes a day of reckoning!

(3)

PRACTICAL NEW BOOKS FOR MINISTERS

If You Marry Outside Your Faith



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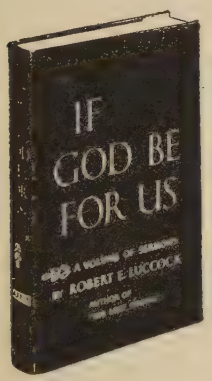

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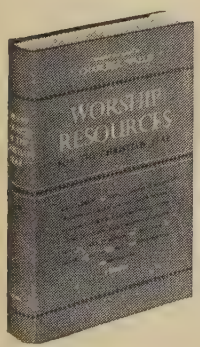

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Come Let Us Worship

By Clarence Seidenspinner

New Forms of Worship

IN the reasonable expectation of sharing in an uplifting service of worship, I entered a magnificent church belonging to one of the older liturgical denominations. To my immense surprise, the pastor spent the entire time leading a service which belied his building and tradition. Astutely enough, he recognized the fact that the noble liturgy of the denomination had lost its vitality and left a good many people feeling that worship was a pious exercise only remotely related to the business of living. In his attempt to overcome this liturgical hurdle, however, he went all out for a folksy service.

One awaited with interest and hope the opening movement of the service. The nave was finely proportioned, softly lighted with indirect ceiling illumination, and candles glowed with jeweled light on the distant altar. Hearts, including my own, beat expectantly. To be sure, the organ prelude gave one some concern, for it was a prolonged medley of hymns with the generous use of chimes.

The pastor entered the chancel simply and stood up at the lectern to begin without an invocation or introduction. In a mellifluous radio voice, gently carried by the finest high fidelity amplification, he announced the hymn and chatted a bit about it. This was followed by an informal bit of chitchat concerning the psalm he was going to read for the lesson, following which he moved to the altar and knelt to one side of it for his pastoral prayer, which was simple and sincere. He needed no more projection for this prayer, or any other speech work of his for that matter, than he would need seated in his own office while he talked with guests in adjacent chairs. Electronics did the work. Rheostats took care of the lights, for as he prayed the lights were dimmed, the chancel faded into the distance, and only the candles glowed against the gently illuminated cross. No theater could have done a better job with lighting.

Back to the lectern, the pastor announced simple gospel hymns. They were followed by some words about the sacrifices of our forebears having given us this fine land in which to live. This stirred our congregational associations and moved us to consider the sacrifice which we were about to make in the offering which, of course, was a simple one in return for the sacrifice which Christ had made for us. While the offering was received by the ushers, a well-known solo was sung. After it had been completed, the pastor arose and told a familiar humorous story about church collections.

During the hymn he moved to the pulpit to preach the sermon. It was keyed to keep the attention of what is known as the common man. Not a single reference was made to the world of knowledge, history, art, literature or contemporary thought. Mr. Common Man could never call his preacher a highbrow. The sermon was full of colloquialisms and the current idiom as, for example, the reference made to Jesus' habit of visiting in "the joints" of his day, where Mr. Common Man was naturally to be found. Ample use was made of the sacred name of our Lord. The sermon was not all honey, however, for it contained some forthright exhortation about religious snobbery. The service came to a swift close with the theme hymn and benediction.

Obviously the congregation enjoyed this service, for it was part of their familiar world—little different from the radio-TV atmosphere of their living rooms.

We are going to see more of this folksy type of worship. The tabernacle churches have used it for some time, and so have some of the free churches. To find it in a liturgical church is a sign of our desperate age and a portent of the growing softness of our people while the world gets harder and more cruel. Is the folksy service the answer? Is there any alternative between the solidified and sterile, though beautiful, liturgy and this sports-shirt-afternoon-at-home kind of service?

237 Years of Service

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Title and Text

"Subversive Inactivity." Matt. 12:30 —*"He who is not with me is against me."* GENE HOLDREDGE,
Methodist Circuit,
Wytheville, Va.

Pulpit Post

Textual or Expository?

SIR: Your August issue is the best yet. I have a serious question, however. You mention that Buttrick's sermon is expository. I believe it is a very good sermon, but to my way of thinking it is only textual. I would consider the sermon by Harold B. Walker to be a real expository sermon. Buttrick's is powerful, but it is not a development of the Book of Peter or even of a chapter or paragraph, while Walker's continually weaves in and out of the Bible story while at the same time hitting us all hard in our contemporary age.

EDWARD E. LYONS.
Church of the Brethren,
Burnettsville, Ind.

Permission Granted

SIR: I would like to have permission to reprint in my church paper the article entitled "Use of the Church Flag," by O. Edgar Wright (July 1953). From time to time people ask me if my use of the flags is not incorrect (I use them as Mr. Wright advises), and this article is just what I need to clear up some of the confusion. ALBERT W. BUCK.
Tabor Evangelical and Reformed,
Chicago, Ill.

Resolving Inner Tensions

SIR: The sermon by Charles C. Knapp, "The Blessedness of Tension" (July), rightly sounds a note of warning lest the Christian gospel be converted into a surcease for self-centered hypochondriacs. Mr. Knapp asserts that the "gospel of Christ places greater store on the tensions of life than on its relaxation." I am sorry he did not make clear whether he meant inner tension or tension between self and outer situations. If the latter, he may be right; if the former, I believe he is wrong. Salvation is the resolving of inner tension. The author suggests that "repentance is a state of inner tension," but repentance brings peace. That is what the psychologist means by "integration." When Mr. Knapp says that "it is just not possible to be adjusted and at peace in a society which permits discrimination," he manifests a poor understanding of terms. Perhaps he meant that we cannot live at peace *with* such a society, in which case I would agree. But certainly Jesus was at peace *in* his society, else how could he have said, "My peace I give to you"? And he was self-adjusted; that is, he understood himself, accepted himself, had no splits of personality to pull him this way and that. So having no inner tensions to consume his attention and energy, he could deal with those tensions which existed between his whole self and the evils in his world. LUTHER G. BAKER, JR.
Lents Methodist,
Portland, Ore.

The Bulletin Board

Contributed by Henry H. Schooley, Church of the Mediator, Providence R. I.

THE PERSON WHO GETS STUCK ON HIMSELF IS STUCK WITH HIMSELF.

RESENTMENT IS A BUILD-UP NOW FOR A BREAKDOWN LATER.

THE MAN WITH PUSH NEVER NEEDS PULL.

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IF YOU BROOD OVER YOUR TROUBLES YOU WILL HATCH MORE.

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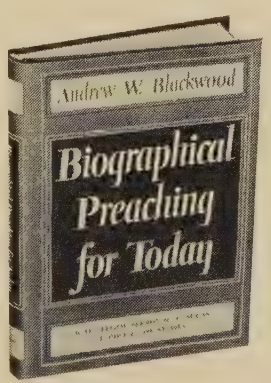

Contents

Part One: Preaching Strategy
The Interests of the Man Outside
The Needs of a Nominal Member
The Desires of Young People
The Demands of Special Occasions
The Program for Weeks to Come

Part Two: Sermon Tactics
The Ways of Biographical Preachers
The Call for a Lively Imagination
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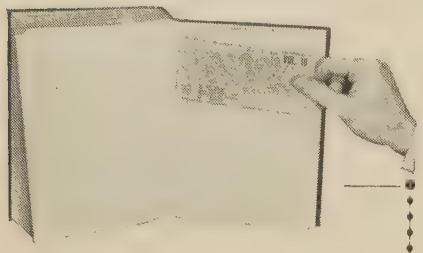

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Sermon Summaries

How to Carry On

By J. Charles Pelon

Community Church, Mt. Vernon, N. Y.

Let us keep the fires of the spirit burning, as we do our work for God. Romans 12:11 (Phillips).

THE severance between pastor and people is particularly difficult when the association has been long and fruitful, as in the case of this church and its former minister. Roots go deep and become intricately entwined through the many intimate relations which a good pastor shares with members of his flock. When he leaves, the people are left wondering, perhaps, as to the future. Who will be our new leader? What changes are going to take place in the program of the church?

Let me assure you that you are not alone in your wonderment. Your minister is asking the selfsame questions.

Answer to Problem

I have found the answer in the words of our text, which implies that both you and I must carry on our work for God. I would like to suggest six ways in which our church may do this.

First, continue as a *praying* church. The church is a spiritual society operating in the light and power of the divine presence. Prayer is the recognition of that presence.

Second, continue as a *worshiping* church. The quiet beauty of this sanctuary, the uplift of its sacred music, the efficient dignity of the church officers, the reverent demeanor of those who enter here—all these conspire to enhance the reality and effectiveness of the worship experience.

Third, continue as a *working* church. Work is quite as necessary for spiritual well-being as for physical well-being. The working church is a healthy, happy church.

Fourth, carry on as a *giving* church. The local church does not exist as an end in itself, but as a giving society. In the spirit of its Lord and Master, the church has come that all may have life and have it more abundantly.

Vital Force

Fifth, continue as a *witnessing* church. The early church was a witnessing society. The disciples had had a spiritual experience which was the secret of their power and joy, and they wanted others to know about it. Thank God for their witness! If the church of Jesus Christ is to continue as a vital force in the world, it must continue to bear faithful and courageous witness to the eternal truth which it holds dear.

Sixth, continue as a *serving* church. This is the secret of the church's own salvation and of its ultimate victory in the world. Only by good will evil at last be overcome. For even as the Son of man came not to be ministered unto but to minister, so the church is the Body of Christ to serve mankind.

So You've Come to College!

By Doyle Mullen

Federated Church, West Lafayette, Ind.

John 17:3-8.

SO you've come to college! You will never be the same again; something will happen to you. Life does not stand still. We move forward or we regress. We grow through the process of unthinking things and rethinking them in the light of new understanding.

This is quite a different process from throwing overboard one's past. Each year a few students come here and, almost from the first, begin to discard their loyalty to their parents, their church and their home com-

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munity. They have a sense of "freedom" now that they are away from former restraining influences. We know from experience that, no matter how inadequate the past, this method of dealing with life will cause trouble.

Divided Loyalties

A few other students develop a divided loyalty. They try to hold on to what they have had and at the same time relate themselves to individuals and groups with totally different attitudes and practices. These too, we watch with concern, for we know that sooner or later they will have to face the problem that divided loyalty always brings.

But most of you who come here will take neither of these dangerous roads. For most students go about the normal business of developing a larger loyalty. They unthink things they had thought before; but in the rethinking, something develops that is more adequate, more important and more fundamental. This is the process of true growth in education and religion.

Such growth into a larger loyalty requires effort, and on the journey, you will need all the help you can get. It will be far easier in the next months to drift along, to go with the crowd without raising any critical questions as to what is done or when or how. It will be just as easy to respond to pressure. You will feel the power of this pressure before long! There will be academic pressure, social pressure and the pressure of extra-curricular activities. If religion and the church are to have a place in your life during university years, you will have to make that place and hold it when the pressures come.

Someone has said, "Don't be so busy sawing wood that you have no time to sharpen the saw." Don't become so busy with campus activities that you have no time to call yourself back to that which puts things in their proper perspective. This is what religion does.

University and Church

The university is interested in developing skills and, through the scientific method, seeking solutions to some of life's problems, including that of making a living.

The church is interested in developing an adequate purpose for life. Each year we have a theme for the worship services. One year it was "A Faith to Live By"; another year it was "Finding the Meaning of Life." The answer does not come from the physical sciences. What values are worth cherishing? What ideals are great enough to challenge and to lure you on, yet sufficiently reasonable that progress may be made toward attaining them? These are the concerns of the church. Someone put it this way: "The university is concerned with Know *How* and the church with Know *Why*."

It would not be true to say that the university never moves into the area of purposes, values and ideals or that the church ignores the scientific method in its efforts to promote the Christian life. But it is fair to say that the primary purpose of the university is in the one area and that of the church in another. And both are needed for balanced living.

So you've come to college! We are ready to work with you, to learn to know and to love you, and to grow with you. As we journey together we will keep before us these words from the gospel, "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

IF you have ever bathed at the seashore you know how hard it is to keep your footing in the sand when the water from a large wave runs back into the sea. If you try to stand still the receding water washes the sand away from under your feet so rapidly that you are apt to lose your balance. The way to avoid this is to keep moving. Walking, or even running, is much safer than standing still. The same thing is true in religion. When your responses to life's challenges keep pace with the times there is less risk of trouble than when you stand still while the washing ebb and flow of changing times makes your position precarious. One of the deadliest temptations of a minister and congregation is the fear to move because "it has never been done that way." It seems safer to stand pat, to avoid changes. Jesus had a warning on this same problem many years ago when he talked about the foolishness of putting new wine in old bottles and sewing new cloth to old clothing.—*Alfred L. Creager, Trinity Evangelical and Reformed, Collegeville, Pa.*

• *The Secret of Growth*

• *Miracle of the Commonplace*

THE story is told that once the great French artist Meissonier had a pet dog which suffered a broken leg. In his excitement and solicitude, the artist wired a famous Paris surgeon to come immediately. The surgeon, thinking some member of Meissonier's family was in serious need of his skill, rushed to the artist's home. It was a shock for him to discover that he was wanted to care for a dog, but with excellent control he applied his genius and skill to ministering to the suffering animal.

When the artist requested a bill, he was asked to come to the surgeon's office the next time he chanced to be in Paris. When he did so, the surgeon met him and inquired in a matter-of-fact manner, "You are a painter, I believe?" "I paint pictures," was the reply. Pointing to a very plain cabinet in his office, the doctor said, "Get a can of plain grey paint and a wide brush and paint that cabinet, and we will call the bill settled."

The doctor left the room. The painter thought of the task before him, "Painter — house painter, cabinet painter." Then he understood, and quickly fashioned his reply. He painted the cabinet, but instead of making it the ordinary flat-brush job of a cabinet painter, he made of it the response of a great artist—an artist challenged to give his best. On the two panels of the cabinet appeared two of the finest of Meissonier's creations.

Real genius transforms anything it touches, no matter how commonplace it may seem.—*Homer J. R. Elford, Trinity Methodist, Youngstown, Ohio.*

• *In God We Trust*

IN the course of my first day in this country I had to learn about your system of money. After a time I learned about the quarter and the dime and all of your coins. Then someone unexpectedly asked me: "Have you noticed the inscription?" I had not, but by means of a magnifying glass I found to my great surprise these words on all the coins: "In God We Trust." For a moment I thought that the man who had shown them to me had some special coins, but this experience was repeated with every piece of change I received. These are remarkable words. Perhaps you Americans do not attribute much significance to them.

I felt humiliated to think that I had shared the somewhat common belief that Americans place their trust primarily in power and money. I had harbored the fear that America might be in danger of losing its freedom by placing its trust in false and foolish standards, but this view is at best only one side of the picture. It may be true that there is a struggle raging within the minds of the American people and that they find it difficult to choose between material and spiritual powers, but your country does not appear to me to have surrendered to material powers. So long as men are willing to fight for their freedom and their God freedom will live.

American friends, let us continue in the fight for true freedom—freedom under God—and let us repeat with greater awareness of their meaning those silvery words, "In God We Trust."—*Bishop Eivind Berggrav, former Primate of the Church of Oslo, Norway.*

Pulpit Calendar

Sept. 5—Labor Sunday.
Sept. 6—Labor Day.
Sept. 12—14th Sunday after Pentecost.
Sept. 19—15th Sunday after Pentecost.
Sept. 26—16th Sunday after Pentecost.
Sept. 26-Oct. 3—Religious Education Week.
Oct. 3—17th Sunday after Pentecost. World Wide Communion Sunday.
Oct. 10—18th Sunday after Pentecost.
Oct. 17—19th Sunday after Pentecost.
Oct. 24—20th Sunday after Pentecost. World Order Sunday.
Oct. 31—21st Sunday after Pentecost. Reformation Day.
Nov. 1—All Saints' Day.
Nov. 7—22nd Sunday after Pentecost.
Nov. 14—23rd Sunday after Pentecost.
Nov. 21—24th Sunday after Pentecost. Thanksgiving Sunday.
Nov. 25—Thanksgiving Day (U.S.A.)
Nov. 28—Advent Sunday.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *The Living Water Of Christ*

ON a voyage across the Atlantic we asked the purser of the S.S. *Constitution* how the vessel obtained its water supply. He explained that the salt is removed from sea water by distillation. Then he added: "But the water is dead—no good because all the minerals have been extracted. We who sail the high seas must compensate for this lack by regular doses of charcoal and bone meal. Otherwise our teeth would decay and other deficiencies would appear." Some of us thought of the conversation at Jacob's well where Jesus spoke of "living water" which satisfies the deepest cravings of the soul.—*Dewey R. Eder, American Church, Beirut, Lebanon.*

• *Faith in Our Work*

THERE is a story which William Allen White, one-time dean of American newspapermen, told regarding a commencement occasion. Mr. White was at Columbia to receive an honorary degree. Standing near him in the academic procession of multi-colored hoods, was a quiet, unassuming man. Mr. White turned to him and said in a friendly manner: "We ought to know each other. I'm a small-town editor from Emporia, Kansas. My name is White." The man to whom he had spoken replied simply: "I'm a small-town doctor from Rochester, Minnesota, and my name is Mayo." Faith in our work as exemplified by the Whites and the Mayos of every age is a hidden source of strength!—*William Cardwell Prout, Walnut Street Methodist, Howell, Mich.*

Books in Brief

★★★THE KINGSHIP OF CHRIST. By **G. K. A. Bell.** 183 pages. Penguin, 50 cents. This very interesting and readable story of the World Council of Churches is written by the Bishop of Chichester, chairman of the Council's strategic Central Committee since Amsterdam. He gives an intimate account of the movements which led to the Council's formation as well as of its work up to Evanston. His section on the Orthodox position is especially valuable. In this inexpensive edition the book should have wide distribution, both among clergymen and laymen if it can cross the hurdle of a poorly selected title. When will some writers and publishers learn that books must be *sold* before they can be *read*, and that titles ought to tell prospective buyers something about a book's contents? The Penguin address in the U. S. is 3300 Clipper Mill Road, Baltimore 11, Md.—*Alton M. Motter, Managing Editor, The Pulpit.*

★★PLANNED PREACHING. By **George Miles Gibson.** 140 pages. Westminster, $2.50. "The only sin of the foolish virgins was that they were not prepared; they were still virgins but their light had gone out." Such is Dr. Gibson's theme, developed in a practical way which, if followed, would obviate the feverish Saturday night preparations of not a few preachers. From his discussion of the man himself to that of gathering and storing materials, the emphasis is on long-term, planned preaching. The book's appeal would be greater if his comments on the sacraments were not narrowed by any particular interpretation of them. But even for those whose views of the sacraments differ from Dr. Gibson's, the concise suggestions make the book valuable.—*Dale S. Bringman, Redeemer Lutheran, Harrisburg, Pa.*

★★CHANGE OF HEART. By **Harold A. Ehrensperger.** 168 pages. Friendship Press, $2.00. This novel, set in India, centers about Nihar, an 18-year-old Christian; Vinod, a Hindu; Talat, a Muslim; and Nanda, a Buddhist. To complicate the plot, several of the characters are Communists. Nihar himself voted Communist on India's first election day as a free country, but later regretted it and became a devoted Christian. Through the story of these young people, the author portrays vividly the spiritual and political struggle going on in India today. —*John Edward Lantz, Lowell Heights Methodist, South Bend, Ind.*

THE BOOK THAT IS ALIVE. By **John Paterson.** 183 pages. Scribner's, $3.50. A Religious Book Club selection, this volume deals with ancient wisdom literature in general, and turns special attention to Proverbs, Job and Ecclesiastes. If the latter has a rightful place in the canon, and Paterson shows why it does, it is as a molehill compared to the mountain grandeur of the Psalms which he treats briefly. The book is scholarly and well documented, save for the strange lapse of calling Religion in Life, "Religion and Life"; yet it has a popular flavor that helps bring alive some of the less-read and understood parts of the Bible. Nevertheless, this reviewer cannot but question the book's price.—*Hillyer H. Straton, First Baptist, Malden, Mass.*

★★FRIENDS WITH ALL THE WORLD. By **Edith F. Welker.** 168 pages. Friendship Press, $2.75. Miss Welker makes missions come alive for church school teachers of children from three to eleven. Her approach is new and spells out concretely ways the teacher can relate the everyday experiences of children to the missionary vision of helping others in far-off lands. A list of possible community resources, visual materials, reference books, helpful agencies and activities in missions is particularly suggestive. The format is easy to read and the illustrations by Mrs. Smalley are excellent.—*John W. Metler, First Congregational, Western Springs, Ill.*

CHRISTIANITY IN EDUCATION. By **Martin Hegland.** 110 pages. Augsburg, $1.75. A veteran college teacher explores the possibility of approaching both the curricular and extra-curricular activities from a definite Christian orientation of life and thought. The book is meant to nurture the seeds of faith and learning in the new educational climate where every subject in the program should come alive with spiritual meaning. The hurried pastor will discover many usable quotations; the Christian educator will discover words for his thoughts.—*Donald F. Irvin, Chicago Lutheran Seminary, Maywood, Ill.*

THE APOSTLE PAUL. By **Olaf Edvand Moe,** translated by L. A. Vigness. 489 pages. Augsburg, $4.75. Since this book follows one giving a historical treatment of the life and times of the apostle, the writer plunges into *medias res* and gives a scholarly study of the doctrinal teaching of St. Paul. His thesis is that Paul preached and taught the same gospel as that which the church and the disciples believed, and that his great contribution was to clarify and systematize that faith and make it palatable to the intellectual millieu of the Grecian world. After two chapters on the elemental missionary teaching of the apostle, Dr. Moe presents the Pauline theology.—*Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minn.*

LIFE, FAITH AND PRAYER. By **A. Graham Ikin.** 127 pages. Oxford University Press, $2.50. This book is particularly addressed to the middle aged to remind them that spiritual maturity does not coincide with physical maturity. Miss Ikin always points ahead to show there is still a goal before those of middle age and in going toward this further goal, life becomes *more* and not *less* worth living. While the book suffers from wordiness, it is filled with sound psychological and religious concepts.—*Granger E. Westberg, University of Chicago, Chicago.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

August	September	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
	7	1	**The Christian Hope and the Task of the Church.** *World Council.* Harper, $5.00
9	10	2	**Free Churches and Christian Unity.** *Marion J. Bradshaw.* Beacon, $3.50
		3	**The Household of God.** *Lesslie Newbigin.* Friendship Press, $2.75
3	1	4	**I Protest.** *G. Bromley Oxnam.* Harper, $2.50
4	2	5	**The Christian World Mission in Our Day.** *K. S. Latourette.* Harper, $2.50
2	4	6	**Communicating the Gospel.** *Halford E. Luccock.* Harper, $2.50
1	3	7	**What Present Day Theologians Are Thinking.** *Daniel D. Williams.* Harper, $2.00
10	9	8	**Toward Understanding the Bible.** *Georgia Harkness.* Scribner's, $2.50
8	6	9	**Christianity, Diplomacy and War.** *Herbert Butterfield.* Abingdon Press $1.75
7	5	10	**Psychology of Pastoral Care.** *Paul E. Johnson.* Abingdon Press, $4.75

The Editor's Page

The Event of the Month

THE long-expected second assembly of the World Council of Churches is now in session in Evanston. This is the most important event in the history of American Christianity. The inspiration for the ecumenical movement was of American origin. But all its major conferences have been held in Great Britain, Europe and Asia. It has now returned home. The American churches have already been profoundly affected by the prospect of its presence in their midst. The decision to locate this event near the center of the national and Protestant population has evoked a response from the churches that is hardly less than a revelation. (Incidentally, our own National Council would be wise to weigh carefully the implications of this example in selecting its own headquarters.) The preparations for Evanston have been widespread and intensive. Thousands of local churches have carried on ecumenical studies. Ministers are few who have failed to interpret the issues to their congregations. But the supreme tribute for this preparation must be given to the *Christian Century*. World-famous scholars joined the editors in orienting the churches and the World Council's delegates themselves in the high themes to be discussed. Nothing comparable has ever before been done in preparation for an ecumenical event. The editors, Dr. Hutchinson and Dr. Fey, deserve an accolade—or shall I say, an oscar?—for their brilliant journalistic achievement.

The Ecumenical Movement Returns Home

The Book of the Month

BIBLE KEY WORDS, FROM GERALD KITTEL'S THEOLOGICAL WORDBOOK OF THE NEW TESTAMENT. *Translated by J. R. Coates. Harper, $4.00.*

I HAVE found this book richly rewarding. It is a scholarly study of four great words—Love, the Church, Sin and Righteousness. Many eminent biblical scholars contributed to this exhaustive search for the exact meaning of these words in both the Old and New Testaments. A chapter is devoted to each word in the original—*agape* (love), *ecclesia* (church), *amortia, anomia,* et al. (sin), *dike* (righteousness, justice, etc.). Just now we are all concerned with the word "church" —was it ecumenical or local? Which came first, the ecumenical or the local church? Prof. Karl Schmidt, who contributes this chapter, holds that Paul's problem at Jerusalem was more than the establishing of the *doctrine* of the universal character of the church. He saved it from a strong tendency to magnify the position of the Jerusalem church into a kind of papal authority over the whole church because of the presence there of the chief apostles. This is just one of the innumerable interpretations of the word *ecclesia* which this historical study illuminates. Similar light is thrown upon the other words.

A Thought for the Month

PROBABLY the general tension in the churches over their Social Action agencies could not have broken out in a better place than the Congregational General Council at New Haven. One may be sorry that the Council for Social Action came off with a favorable decision so overwhelming as the vote of 890 to 71. But I would be sorrier if the conservative element had been able to make a more favorable impression. This element in all our denominations makes a bad case for a cause that has merit. What they are tacitly against is the whole concept of the church's social responsibility. But, happily, that responsibility is now so deeply established in the Christian conscience that it cannot be dislodged. The result is that there is no real meeting of minds in discussion. Surely better spokesmen can be found for the conservative point of view than the lawyers and bankers and business men who are so easily routed in debate. There ought to be some liberals who could bring the issues into a dimension of discourse common to both sides by simply asking the right questions. Some examples: Is the Christian ethic violated by limiting immigration? Does democracy have a Christian right to defend itself against adding to the cultural pluralism of its electorate which now overloads and vitiates the democratic process? Is nationalism incompatible with Christianity? Is it unchristian to ferret out and deal with individuals and forces which threaten the revolutionary overthrow of the government? Does Christianity require Christians to support the labor union's absolute right to strike regardless of consequences? Is it inconsistent with Christian ethics for our nation to protect its conception of human rights against a majority vote of other nations? Does the Christian ideal of human brotherhood require the disintegration of racial individuality? Are collective security, the United Nations or world government inherently Christian? Does the Christian principle of altruism require to be guarded against sentimentalism by some equally Christian limiting principle? Such questions, and others like them, would bring the debate into a common Christian dimension and save the churches from the secularization of the social gospel by their social action commissions.

Conservatism Needs Better Spokesmen

Charles Clayton Morrison

For the Record—

ONE of the by-products of the World Council's Evanston Assembly should be a better acquaintanceship with the emerging Christian leadership in lands beyond our own. For a long time most of us have been familiar with such names as Martin Niemöller, Otto Dibelius and others. But following Evanston there should be a host of new names. Who will they be?

While these lines are written a week before the Assembly opens, the following list represents this editor's evaluation of some of the leaders with whom all of us should become acquainted.

Courageous Leadership

Of the World Council presidents, Bishop Eivind Berggrav of Norway will undoubtedly continue to exert a strong influence in ecumenical thinking. His plea for an all-inclusive communion service at future World Council Assemblies is a reflection of his independent and courageous spirit.

From India, Bishop Lesslie Newbigin will, we believe, be increasingly recognized as one of today's great voices. Ordained as a minister of the Church of Scotland, he is now a bishop of the Church of South India, which has been widely recognized as one of the most successful developments in the field of Christian unity. His recent volume, *The Household of God,* selected by Dr. Morrison as the "Book of the Month" for our June issue, bears eloquent witness to his deep insights and pioneering vision.

We believe that most of our readers will also want to become better acquainted with England's Bishop of Chichester, G. K. A. Bell. The editors of the *Christian Century* said, "The Bishop Rings the Bell," when they commented on *The Kingship of Christ,* his personal story of the World Council of Churches which was reviewed in last month's Pulpit. His brief sermon in our May issue indicates that he should have considerably more to say to American churchmen which will be worth reading and pondering.

Theological Leaders

In the theological field, we point to such names as Edmund Schlink from Germany; Leslie E. Cooke, T. E. Jessop, Ernest A. Payne and Kathleen Bliss of England; Bishop Anders Nygren of Sweden; Rajah B. Manikam and Bishop C. K. Jacob of India; Chandu Ray of Pakistan and Ben Marais of the Union of South Africa.

To these names from overseas must be added an emerging leadership in America. Dr. Van Dusen's sermon in this issue bears its own witness to this leadership.

We hope that our readers will rejoice in The Pulpit's decision to carry the message of many of these and other world leaders of Christendom to our subscribers in the months ahead.

A. M. M.

The Pulpit

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TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

Yesterday, Today and Forever, by Henry P. Van Dusen 4
Christian Fundamentalists, by James W. Clarke 7
Breaking Old Ties, by James K. Hempstead 10
Let's Have Less Religion! by J. R. Brokhoff 12
Faith in the Pilot, by William T. Vandever 15
Words, Meanings and Actions, by Henry Kuizenga 16
A Christian Attitude toward Strikes, by Karl E. Olson 18

ARTICLE

Only Pastors Should Preach, by John R. Scotford 2

FEATURES

Books 29
Bulletin Board 25
Children's Sermon 11
Enslin 22
For the Record 31
Pastoral Prayer 9
Poetry 3
Pulpit Calendar 28
Pulpit Paragraphs 28
Pulpit Post 25
Seidenspinner 24
Sermon Summaries 26
Litany of Dedication 20

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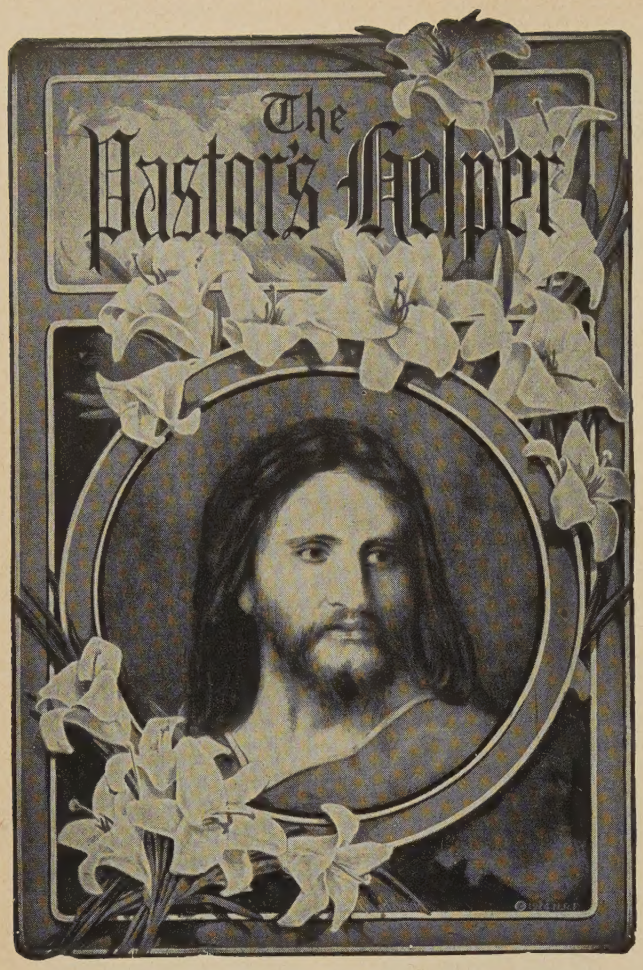

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